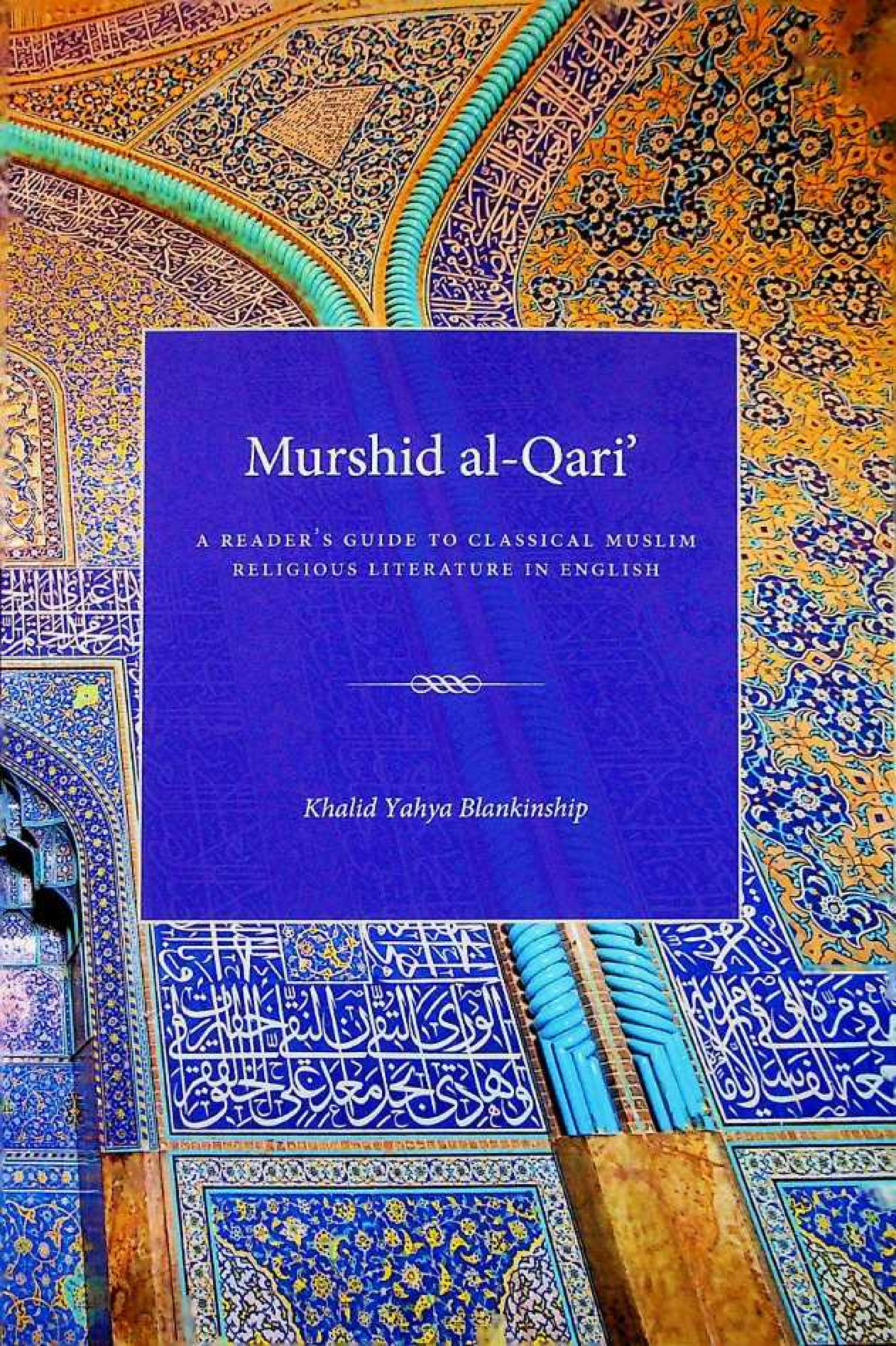


Murshid al-Qari’

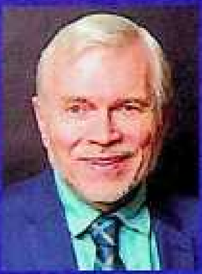
A READER’S GUIDE TO CLASSICAL MUSLIM RELIGIOUS LITERATURE IN ENGLISH

Khalid Yahya Blankinship

THIS VOLUME DETAILS the most important Muslim religious literature currently available in English, with a special concentration on translations of classical texts. Muslim religious literature consists of all those texts which Muslims currently rely on for religious guidance. Thus, it includes translations of scriptural texts as well as others written over the centuries for religious instruction and moral edification.

"This work by Dr. Khalid Blankinship is a very useful starting point for people studying Islam in English and anyone who lacks the ability to access the Islamic sources in their original languages. It offers readers a look into some of the most important Islamic books in the English language resulting in a firm understanding of Islam and the Qur'an."

DR. ABDULLAH BIN HAMID ALI
Assistant Professor of Islamic Law and the Prophetic Tradition,
Zaytuna College



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Murshid al-Qari'

A Reader's Guide to Classical Muslim Religious Literature in English

Qur'an and Tafsir

by Khalid Yahya Blankinship

Temple University

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Contents

1. Qur'an and Tafsīr 1
   - 1.1 Translations of the meaning of the Qur'ān with little or no commentary 9
   - 1.2 Traditionalist & Modernist Translations 11
   - 1.3 Translator Mother Tongues 12
   - 1.4 Influential Translations 13
   - 1.5 Tendentious Translations 13
   - 1.6 Translations of the Qur'ān 14
2. Tafsīr: Translations of the meaning of the Qur'ān with commentary 75
3. Partial translations and commentaries on the Qur'ān 140
4. Principles (*uṣūl*) of Qur'ān interpretation 158
5. Books about the history of the Qur'ān and the history of its interpretation 166
6. Topical commentaries and guides to the contents of the Qur'ān 169
7. Books about the qualities of the Qur'ān 179
8. The Style and the Translation of the Qur'ān 181
9. Concordances, vocabularies, glossaries, and reference books on the Qur'ān 182
10. Rules of recitation of the Qur'ān 186
11. English translations of Qur'ān compared 188

Qur’ān and Tafsīr

This volume begins a detailing of the most important Muslim religious literature currently available in English, starting with translations of the Qur'an and its commentaries. Muslim religious literature consists of all those texts which Muslims currently rely on for religious guidance. Thus, it includes translations of scriptural texts as well as others written over the centuries for religious instruction and moral edification. Most works included herein are ones whose meaning has been translated from an original language, mainly from Arabic, although quite a number have been translated from Urdu, the preeminent modern language of Pakistan and India, Persian, the classical and modern language of much of the eastern part of the Muslim world, and other languages of Muslims.[1] There are also a number of works written originally in English by Muslim writers. While all of the originals of the works included herein are by Muslims, the translations may be by either Muslims or non-Muslims. In general, Muslim religious literature, while it may be advisory or exhortative, is also prescriptive, in the sense of defining the religion for Muslims and establishing ways of practicing it and of living a Muslim life.

In specific, the content of this volume includes all classical Muslim religious literature that has been translated into English, as well as modern Muslim literature, that fits into the genres of Qur'ān, *tafsīr* (exegesis or explanations of the meaning of the Qur'ān), and *uṣūl al-tafsīr* (principles followed in explaining the meaning of the Qur'ān). While the present work is thus limited to the Qur'ānic sciences, I envision eventually covering all the Muslim religious literature in English in other volumes.

One of the first things one may notice is that Muslim religious literature in English is very extensive, that already, despite the relative fewness of books on Islam written or translated by Muslims in English so far, there are nevertheless enough works to occupy oneself with for more than a lifetime of study. Thus, if someone were carefully to study as many as possible of these English works, that person would become a kind of scholar of Islam.

However, the knowledge of a scholar trained only in English would not cover even a small part of the knowledge that is available in the Arabic language, the primary vehicle of classical Islam and its religious literature. In nearly every category of Muslim religious literature in English, hundreds of books exist in Arabic. Indeed, in some categories, thousands of Arabic books exist. Furthermore, none of the really long works in Arabic, of which there are many, has yet been translated completely into English, although some efforts are now underway to translate a few of these.

Thus, for anyone to become a first-rate scholar of Islam, a knowledge of Arabic is essential first of all. Indeed, it has been a rule throughout Muslim history that Muslim scholars always studied and even wrote in Arabic, no matter what their original mother tongue might have been. In fact, today only about one fifth of the Muslims in the world speak Arabic as a mother tongue, but it remains the necessary language of knowledge and scholarship among non-Arab Africans, South Asians, Malay-Indonesians, and Turco-Iranians, just as it does among the Arabic speakers themselves. That is because God's own word to mankind, the Qur'ān, was revealed and is recited in Arabic; consequently, all of the other classical sources of Islam are also written in Arabic: the Prophet's ﷺ Sunnah recorded in the Ḥadīth, all the original commentaries on the Qur'ān and the Ḥadīth, the *fiqh* or Islamic law, theology, works of piety and spiritual exercise, the Prophet's ﷺ biography, biographies of the scholars, histories, poetry, etc. Arabic has been and yet remains the language of Muslim civilization in the first degree, and all Muslims still are certainly encouraged to learn as much Arabic as possible. Moreover, all Muslims are individually required to learn at least enough of the Qur'ān to be able to perform their *salat* or ritual worship in Arabic. One might note as well that, as far as the United States is concerned, at least some knowledge of Arabic is the one qualification that is completely agreed upon for the office of imam.

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[1] These other languages include but are not limited to: Turkish, Malay-Indonesian, Bengali, Swahili, Gujarati, and French.

Realistically, however, most non-Arabic-speaking Muslims will probably never reach a level of Arabic adequate for reading and understanding classical texts, as such second-language ability requires a long cultivation to attain. Therefore, they will rather be consulting religious texts in languages they can read fluently. With regard to Muslims using English, first of all, the total number of Muslims for whom English is their mother tongue in the world is not so large, perhaps not more than half the very small percentage of Muslims in English-speaking countries. If so, this would produce a total in the range of four million Muslims who are native speakers of English.[2] But Muslim religious literature in English is actually far more widely read and influential than this small number of English-mother-tongue readers would suggest, because, owing to the role of English as the international lingua franca and preferred second language in the world, the number of readers fluent in English even though they are not native speakers is huge. Indeed, for many Muslims the world over who do not know Arabic, English may be the main means of access to Muslim religious literature. Even if such English use only involves a minority in each country, the widespreadness of English as a world language as well as the better educational level of its second-language users in general guarantees that Muslim religious literature in English will continue to play an increasingly important role among Muslims everywhere.

Yet the role of that literature remains somewhat paradoxical and problematic. For centuries, English has been primarily the vehicle of a Christian, not a Muslim, culture. Thus, one can expect translation of religious works to be influenced by Christian concepts and a non-Muslim milieu. Thus, much religious translation, especially in the past but to some extent even now, labors under the illusion that Muslim religious literature in English must imitate the style and terminology of Christian literature, even the King Jamesian English found in many, if not most, translations of the Qur'ān. There are also many other problems with translation. For example, the qualifications of the translators and the quality of their products vary enormously. Some are academic scholars who work well in English, such as Ahmad Hasan, or native English speakers who also know Arabic, such as Nuh Ha Mim Keller. However, many other translators have not been qualified with enough knowledge of either the source language or the target language of the translation. Many translations here listed are not done by native speakers of English. Some writers are insufficiently competent in English, even though they may know Islam well. Some translations done by writers whose mother tongue is not English are deficient in grammar or style, while efforts by learned English speakers may be stilted or couched in difficult academic language that may not be easy to understand even for academics. Most translations contain even some outright mistakes, as well as accidental distortions, not to mention the problems of tendentiousness and bias. Additionally, many works have been translated only once, and first translations are often exploratory and rather approximate, requiring the refinement of learning from the mistakes of previous translators in order to achieve better quality.

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[2] This would reflect half of the following percentages of Muslim inhabitants roughly estimated for English-speaking countries: USA 1%, UK 3%, Canada 2%, Australia 2%, South Africa 1.5%. It would also include the total Muslim populations of other, non-immigration Muslim countries: Guyana 9%, Trinidad & Tobago 6%. The total gathered under this method is considerably less than four million, but allowance should be made for Muslim mother-tongue English speakers in other countries, including India and Pakistan.

Also, one must remember that even when the translations are good, they still do not reproduce the original either in form or in meaning; that is, a translation of a sacred text with fixed wordage in a particular language cannot of course reproduce the original. It is a commonplace that any writing, when translated, loses something in the translation. That is first of all because a word in one language usually does not cover exactly the same area of meaning as a word in another language. Thus, the word *najm* (as in Qur'ān 53:1) in Arabic commonly means a star, but can also mean certain kinds of low-lying plants, or an installment. No word in English means exactly all these things; thus, any English translation will inevitably restrict the meaning and implications of the original somewhat. Not only are words often difficult to translate individually, but so are grammatical structures and rhetorical features. To put all these different levels of linguistic structure and meaning together with even an approximation of accuracy is even harder. Hence, translations must inevitably distort. For this reason, Muslims have never allowed a foreign-language translation of the meaning of the Qur'ān to have any real authority, not even in the age of worldwide vernacularization today. In religious disputes, one always appeals to the original Arabic and not to a translation for authority.

A further large problem is that many translations are abridged, and some of these have even omitted material without indicating that they have done so.[3] Indeed, the reader must always be on guard against such subtle abridgements. Overall, mistakes in translation, accidental and intentional distortions of original texts, and tendentious abridgements are common and probably more or less affect most of the works described in this work. On the other hand, yet other works contain glosses and exegetical expansions added to the text with or without any indication marking the additions. Such additions are very common in Qur'ān translations and may lead the reader to supposing they are part of the original text, even if they are marked off with parentheses or placed in italics. Yet other translations try to compensate for all these deficiencies by adding notes with fuller explanation. In some cases, the notes are very extensive, exceeding the original in length, covering the whole text, and becoming full-fledged commentaries in themselves. Even in this case, where one will readily admit that the added extensive notes are most often beneficial to the reader, the introduced explanations and commentaries bend the meaning of the original text being commented on to suit the position of the commentator, so that it must always be remembered that a commentary never can offer the sole and exact correct interpretation of a text, but should rather be viewed as a possible contribution and aid to our understanding.

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[3] This is usually not a problem with the translations of the Qur'ān itself, however, but with the commentaries and other ancillary literature.

Noticing and controlling these deficiencies in translation is very difficult without a knowledge of the original Arabic as well as a comparison of the translation in question with the original from which it is taken, a process that would be difficult and time consuming and would also to a large extent defeat the purpose of translating. Ideally, each work would need to be separately and thoroughly assessed for its tendencies and possible outright mistakes, page by page, by those competent in both languages. But that is unlikely ever to occur,[4] and in the meantime the publication of myriads of new works goes on apace. The computer and the Internet, which are less fixed and less stable than books and even more unregulated, now contribute new legions of errors. The situation calls out for some kind of ordering. To avoid a chaotic situation like the present one is why, ideally, in the best form of the classical Muslim educational system, a student always would study texts completely through with a teacher one at a time. This thoroughness of study was one of the hallmarks of classical Muslim education that some traditionalist Muslims are seeking to preserve and revive, believing that it has only been such a thorough knowledge of the original sources has kept Islam unified over the centuries.

In addition, the selection of books that are available in translation also affects the picture that arises in the mind of the English-speaking reader, whether Muslim or non-Muslim. Some kinds of books are more available than others. Thus, there is not yet any complete classical commentary on the Qur'ān, apart from a couple of very small ones, and very little commentary at all on the Ḥadīth, extremely little of it classical. This is in spite of the fact that there are in Arabic hundreds of classical commentaries on both the Qur'ān and the Ḥadīth, not to mention the numerous modern ones. Indeed, the library of Muslim books in English today does not overall reflect the character of the classical Arabic library, whereas a modern Arabic reader has vast quantities of well-used, marked, and identified ancient and traditional works at his or her disposal to study. Actually, to date relatively few classical works have been rendered into English, and the translations of such classical works as do exist are most often abridged, sometimes without acknowledgement, and also may tendentiously distort the meaning. The reason for the present lopsided imbalance in the availability of sources is the prevalence of modernism or modernist influence in English works by Muslims, a feature which I have frequently noted below and which the reader needs to understand and be conscious of.

Modernism is here taken to be the prevalent ideology subscribed to by many in the modern world, especially among the elite. It promotes the belief that this life is more important than any afterlife, that material progress in this world endows life with meaning, that all people should be mobilized in an efficient manner to achieve this progress, and that people need more standardization and unity, possibly with central authoritarian direction, than was the case in the past in order to meet this goal. Modernism is also professedly optimistic about the material prospects for this world and emphasizes the role of the individual in order to discourage collective action not orchestrated by institutions of the hegemonic modernist system. Although current modernism is in fact in its origins a thirteenth-century AH/nineteenth-century CE idea emanating from post-Christian Europe, it nevertheless profoundly influenced the Muslims in the fourteenth/twentieth century and continues to do so. Even traditionalist Muslims have been affected, although of course not to the same degree that the out-and-out modernists have been. Since all humans are living in the same modern times, all are inevitably influenced by this environment to a greater or lesser extent. Even Muslim writers who appear or claim to be conservative or traditionalist are often deeply influenced by modernism, whether subtly or overtly. Thus, the scholar needs to be aware of the extent of such modernist influences, and such awareness can best be cultivated by studying the premodern classical sources of Islam and then comparing those classical texts with modernist discourses and commentaries. In order to facilitate this, I have indicated translations of premodern classical sources in this guide with three asterisks instead of two (***). Such works include all those written down originally before 1275 AH/1859 CE.

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[4] Unless, perhaps, one particular, crucial point is at stake, whereat a researcher might do all the work to find out how exactly a particular translation relates to the original on which it is based.

Even though any particular periodization for such gradual developments must be partly arbitrary, I have chosen 1275/1859 as the most appropriate cut-off point for classical Muslim religious literature because Muslim writers of religious literature in most places began to feel and absorb modernist influences emanating from Europe only after that time, as for example in the writings of Khayr al-Dīn al-Tūnisī (1225-1306/1810-1889), who began publishing in 1284/1867.[5] Also, manuscripts continued to be copied by hand in Egypt, for example, until the 1870s before being replaced by printed books; in other places the move to printing mostly lagged. Muslim religious works written before 1275/1859 are thus unaffected by any modernist or European influence; those written after it may have varying amounts of such influence. An early, proto-modern work by a traditional shaykh who visited France is Rifā'ah al-Tahtāwī's (1216-1290/1801-1873) *Takhlīṣ al-ibrīz fī talkhīṣ Bārīz*, his account of his sojourn in Paris 1826-1831, first published in 1250/1834, a very early work. However, it is still framed in the classical travel (*riḥlah*) genre of writing and is not in any case really religious literature.[6] It is interesting to note, however, that one of al-Tahtāwī's teachers was Ḥasan ibn Muhammad al-ʿAṭṭār (1180-1250/1766-1834), a figure who is Peter Gran's premier example of a proto-modern shaykh.[7] Yet al-ʿAṭṭār's religious works remained in the traditional genres, especially his best-known work and magnum opus, *Ḥāshiyat al-ʿAṭṭār ʿalā Sharḥ Jalāl al-Dīn al-Maḥallī ʿalā Jamʿ al-jawāmiʿ li-al-Imām al-Subkī*, Cairo: al-Matbaʿah al-ʿIlmiyyah, 1898, 2 vols.; this work was composed 1828-1830.[8] Also, other traditional shaykhs continued to flourish in the traditional genres, such as Muhammad Amīn Ibn ʿĀbidīn (1198-1252/1784-1836), who authored the ultimate Ḥanafī fiqh compendium *Ḥāshiyat Radd al-Muḥtār*,[9] Ibrāhīm al-Bājūrī (1198-1281/1784-1864), who is one of the last fully traditional Shāfiʿī shaykhs,[10] and Muhammad ʿIlaysh (1217-1299/1802-1882), who authored the final thoroughly traditional Mālikī fiqh compendium, *Minaḥ al-Jalīl Sharḥ Mukhtaṣar Khalīl*.[11] While modern influences clearly enter the writing of the ʿulamāʾ with Muhammad ʿAbduh (1258-1323/1849-1905),[12] 1275/1859 seems an entirely safe cutoff point for denying them in religious compilations before that date. It should also be noted that first legal reforms in the Ottoman Empire date from near this time: the *Khaṭṭ-i humāyūn* (Modern Turkish: *Hatt-ı hümâyun*) of 1856 and the new Ottoman law code, *Majallat al-aḥkām al-ʿadliyyah* (Modern Turkish: *Mecelle-i Ahkâm-ı Adliye*), written in 1285-1293/1869-1876, both introducing changes not only in the administration of the state but also in the matters of legal rulings and procedures, which directly affected the ʿulamāʾ.

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[5] Yūsuf Ilyān Sarkīs, *Mu'jam al-maṭbū'āt al-'arabiyyah wa-al-mu'arrabah*, reprint, Cairo: Maktabat al-Thiqāfah al-Dīniyyah, n. d., Vol. I, p. 854; Albert Hourani, *Arabic Thought in the Liberal Age, 1798-1939*. London: Oxford University Press, 1970, pp. 67-68 (specifying the 1860s as the period of the change in consciousness among the Ottoman elite), 83-97 .

[6] Sarkīs, I, 942-943; Hourani, 69-83.

Along with the introduction of printing for Muslim religious texts from the 1850s in Egypt but lagging up to a century after that elsewhere, the spread of vernacularization also constitutes a feature of modern influence that is quite noticeable in the modern books covered in this guide. Although other Muslim languages such as Persian and eventually Turkish emerged beside Arabic as vehicles for literature in classical times, those languages were not widely used for Muslim religious literature, especially not in the main categories of Qurʾān, tafsīr, Ḥadīth, fiqh, uṣūl, and *ʿaqīdah*. This changed in modern times with the development of modern nationalist ideas, especially in the realms of modern mass education and mass literacy. The modern-educated who were interested in religion began to demand writings in their own vernacular. Although classical Arabic was maintained as the standard literary language in the Arabic-speaking lands, elsewhere Urdu, Bengali, Persian, Turkish, Malay-Indonesian, Swahili, and numerous other languages very gradually began to be used even for religious literature. Therefore, the reader of this guide will find frequent mention made of the languages from which the works available in English have actually been translated. Today, probably the majority of Muslim religious literature is produced in languages other than Arabic. Even such important works as al-Mawdūdī's *Tafhīm al-Qur'an* or Muhammad Shafīʿ's *Maʿārif al-Qur'an* were written in Urdu, not Arabic, and many other important Urdu translations and works have appeared since the late nineteenth century. In many cases, knowledge of the very existence of such works in these various vernaculars outside of their own language communities will only be through their English translations found in this guide, and their translations suffer from many of the same problems that translations of classical Arabic works do.

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[7] See Peter Gran, *The Islamic Roots of Capitalism: Egypt, 1760-1840*, Syracuse: Syracuse University Press, 1998, pp. 75-110, 123-150, 154-162, 169-176, 183-185, 188-208; Hourani, 69; Sarkīs, II, 1335-1336.

[8] Gran, 198.

[9] Sarkīs, I, 150-154.

[10] Sarkīs, I, 507-510.

[11] Sarkīs, II, 1372-1374.

[12] Sarkīs, II, 1677-1679.

Also, English itself is also becoming vitally important as a Muslim vernacular language, and independent works in it are beginning to emerge, such as Bilal Philips's *Tafseer Soorah al-Hujuraat* or Jamaal al-Dīn Zarabozo's *Commentary on the Forty Hadith of al-Nawawi*. Because of the widespreadness of English in the world, the emergence of such books is an important development. Also, while first-language English-speaking Muslims may not be so numerous, English has also become the second language of choice for many. For example, while in India it may be thought that Urdu is the chief vehicle of Islam, in reality many Indian Muslims do not know Urdu, including many in Bengal, Telengana, Tamil Nadu, Kerala, Karnataka, Maharashtra, and Gujurat, and many of those may rely on their second-language knowledge of English to read Muslim texts in that language. A similar situation can be found in much of Africa and many other places. Thus, the widespread use of English among Muslims is another reason for carefully considering exactly what works are available now in English. Moreover, translations and other works by Muslims in English are beneficial even to Muslims who know Arabic. That is because a translation is a kind of explanation, so that a translation may help to throw light on the original through offering possible interpretations. What is obscure in one language may be clarified by what is written in another. Also, it is fairly important for the scholar who lives in an English-speaking environment to be conversant with the English-language translations and commentaries, even if that scholar knows Arabic, because such English-language books are what the English readers who do not know Arabic are reading and relying on.

Indeed, it would be most valuable to know exactly what use is being made of the works on this list by English-reading Muslims, for the impact of a given text will vary tremendously not only according to the number of its copies in print, but also according to whether and how it is used and how intensively it is studied and cited. Unfortunately, it is most difficult to uncover much reliable information in this area, given the sketchy or inaccessible records that many Muslim publishing houses maintain, and also the fact that many of the most widespread publications have been frequently pirated and reproduced in untold quantities without a real publishing house, not to mention that many of these are now available on numerous different websites on the Internet. Even works with few copies may become important if they are used by a particular community of Muslims, while large works that look nice on a bookshelf may have little impact if they are primarily used as decorations and not read.

Finally, I would like humbly to ask for forgiveness for any mistakes that I have made in writing this guide. I may have omitted some items that I had not yet come across by the time of publication. My comments on each work may vary considerably in size, according to how much I am familiar with the work as well as how important I believe each work to be. I have not deliberately omitted works of any current of thought in Islam, but when it comes to modern works I have had to be selective, as there are simply too many works to include all of them. My comments on each work are only according to my reading of it, and I seek pardon from any to whom I may have caused offense or failed to give proper credit. Although I have tried to avoid rendering definitive judgements about the works described, I admit that further study might modify some of the judgements that I have presented. I solicit and welcome the comments of readers as well as suggestions for additions to this work.

Note: In this guide, where two dates are given separated by a slash mark, the first is the Islamic hijrī date (AH=anno hegirae), and the second is the common era date (CE). As stated above, classical works, meaning those originally written before about 1275/1859, are marked with three asterisks***.

Each book has its bibliographical information presented first. This is followed by a short review, including information about the author and/or translator and comments on the quality of the work and its importance. Sometimes information on the writers or translators is deficient or almost completely lacking. A writer is given a full biographical notice only the first time he or she is mentioned. Each book reviewed here has only been described once, which has required me to fit each work into one of the categories in the guide. Some works, however, may only fit marginally into the categories to which they are assigned.

Standard abbreviations include:

AH = anno Hegirae or in year of the Hijrah, followed by a number.
b. = ibn (Ibn is written out where this element constitutes part of the main name by which the person is known, e. g. Ibn Taymiyyah. It means "son of."
BH = before the Hijrah, i. e., before 1 AH/622 CE
bt. = bint, meaning "daughter of."
CE = Common Era or Christian Era, same as AD
Ed. = editor
Eds. = editors
Gen.ed. = general editor
p. = page; pp. = pages
Rpt. = reprint
Tr. = translator (this convention is not used with the translations of the Qur'ān, all of which are attributed to the translators without such an indication).
Trs. = translators
Vol. = Volume

1.1 Translations of the meaning of the Qur'ān with little or no commentary

When Muslims speak about translation of the Qur'ān, they use the phrase "translation of the meaning (or "meanings") of the Qur'ān." This phrase is used in order to make it clear that the Qur'ān itself cannot be translated, for not even a single chapter (sūrah) of it can be imitated, as God has said in Qur'ān 2:23-24; 10:38; see also 11:13; 17:88. Even to suggest the contrary would be to dispute God's revelation. In my text below, I may occasionally use phrases like "Qur'ān translation" and "translation of the Qur'ān" for compactness, but I do not mean to imply that the Qur'ān can ever be faithfully or exactly rendered in another language.

Because translations can never reproduce the original, translations of the meaning of the Qur'ān historically have never had and continue not to have any scriptural authority at all, in stark contrast to the Bible as understood by most Christians. Indeed, Muslims have often frowned on any attempt to convey the Qur'ān's meaning in a foreign language other than Arabic.[13] It has only been the pressures of the open and interconnected world of the fourteenth-fifteenth/twentieth-twenty-first centuries that caused the resistance to translation to moderate, starting mainly with Aḥmadī efforts in India. Since then, the floodgates have been opened, and new translations by Muslims now probably appear every single year (and by non-Muslims much less frequently). But the past history of opposition to translation efforts partly accounts for the poor literary quality of many Muslim translations that now exist, because the translators are bound both by the need to be as literal as possible and the parallel need to retain as many originally Arabic words as possible. Such features are not attractive to most English readers who do not know Arabic and do harm both to the comprehensibility of the English text and to its style.

On the other hand, the existence of so many translations of the meaning of the Qur'ān offers plenty of examples for comparison, which greatly helps the English reader to arrive at an understanding of the text. Making such comparisons will reveal how many different renditions of the same text are possible and should completely eliminate the idea that there can be only one possible interpretation of most texts. As I have already noted, Muslims do not hold a particular translation sacred. Rather, only the Arabic text is God's sacred word. A translation is more of an interpretation. So it is not a bad thing to compare different ones. However, having understood that, one may find it difficult to understand which of the various renderings offered is to be preferred and what the basis for such preferences might be.

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[13] See, for example, Muhammad Sulaymān, *Ḥadath al-aḥdāth fī al-Islām: al-iqdām 'alā tarjamat al-Qur'an*, Cairo: al-Maṭba'ah al-Salafiyyah, 1355/1936, a work by an Egyptian Azharī condemning Qur'ān translation in general and translation into European languages in particular. A copy of this work was lovingly bestowed on me by the late Shaykh 'Abd al-Raḥmān Ḥasan Maḥmūd, who was of the same opinion as Muhammad Sulaymān, showing that the idea of prohibiting or discouraging translation has persisted until recently among a few of the 'ulamā'.

Also, many if not most of the English translations of the meaning of the Qur'ān, even those professing to follow the mainstream tradition of Ahl al-Sunnah wa-al-Jamāʿah, are characterized by a pronounced modernist tendency. This means that they tend to reinterpret the text in terms of the modern world and its knowledge, often against the traditional exegesis of the classical tafsīrs, sometimes with a view to forwarding the modernist project as outlined in the introduction above, sometimes in an attempt to save the main points of classical belief by making concessions to modernity. Perhaps such attenuations of tradition are only to be expected, since English is after all predominantly a modernizing language of modern societies deemed industrial,[14] but such modernizing tendencies will probably lead to an overall impression that is different from what the early Muslims thought of the text, and indeed somewhat different from what modern Muslims in the traditional Muslim countries think about it today. For this reason, I have given fairly extensive comments on most of the translations.

To a large extent, this modernist tendency in Qur'ān translations can also be traced in the tradition of English-language translation of the meaning of the Qur'ān, which has exerted an important, indeed dominant, influence over almost all of the translations. The existence of a tradition of English-language Qur'ān translation means that each translator usually depended on those who went before him or her and thus consulted both earlier English translations as well as the Arabic text. Therefore, most, if not all, Muslim translations are clearly indebted to the translations of the non-Muslim English-speakers who first translated the Qur'ān's meanings, going right back to the translation of George Sale of 1147/1734, which itself goes back in many respects to that attributed to Alexander Ross of 1059/1649! These early non-Muslim translations plainly influenced early Muslim ones, such as that of the Aḥmadī Muhammad ʿAlī of Lahore, which first appeared in 1335/1917, who in turn was a major influence on most subsequent Muslim efforts, particularly those of Pickthall, Yūsuf ʿAlī, and Daryābādī. Also, these early translations by non-Muslims have continued to exert a direct influence on many later Muslim translators. Thus, the translation process went from non-Muslims to marginal Muslims to mainstream Muslims, the exact opposite of the original process of Qur'ānic revelation, which went from the ultimate source, God, to His Prophet, Muhammad ﷺ, to the latter's Companions ؓ, to the later Muslims, and from them to the world. This reversal of order raises questions about the purposes and uses of Qur'ān translation and reminds us that Muslims rely on the Arabic text rather than on any translation of its meaning as authoritative scripture. Nevertheless, as people do use such translations and as such use will not cease but indeed may expand and even become a battleground in the future over the question of which versions are better, we need to examine the total stock of translations in order to see how the process evolved. Therefore, I have included all the translations by non-Muslims as well as those of Muslims, and indeed some Muslims prefer one or another of the translations by non-Muslims. One should note that the earlier ones by Ross (1649), Sale (1734), Rodwell (1861), and Palmer (1880), by being there first, were very influential in establishing later texts. Those of Muhammad 'Alī of Lahore (1917), Pickthall (1930), and Yūsuf 'Alī(1938) have for Muslims set the tone that later generations have received, despite the proliferation of many dozens of translations more recently. To illustrate the development of Qur'ān translation tradition, I have placed at the end of this volume an appendix giving the translation of several verses (2:62; 4:34; 105:1-5), as well as a classification of these translations according to particular words that they employ, whence it can be seen that to some extent they belong to different branches of the same translation tradition. One can also observe the dependency of some translations on others and the greater importance of earlier translations. This is important, for one cannot attribute to later translators features that they have merely copied from earlier ones.

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[14] An adjective that seems increasingly obsolete in this context, as these societies deindustrialize.

1.2 Traditionalist & Modernist Translations

Although all influenced by modernism to some extent, the translations may, perhaps, still be further divided into more or less traditionalist or modernist categories. One feature partly marking this division is the name chosen for the Deity in English: should it be Allah or God? All early translations by non-Muslims used God without exception: Ross, Sale, Lane (partial), Rodwell, Lane-Poole (partial), Palmer, Arberry, and Beeston in his translation of a part of al-Bayḍāwī. Bell (1939) was the first non-Muslim to use Allah; he was followed by Dawood through the latter's 1974 edition; after that God was substituted, though recently Fakhry (1997) has used Allah. Meanwhile, Muslim, including Aḥmadī, translators, especially those living in the old Muslim countries, preferred Allah, starting with 'Abd al-Ḥakīm Khān (1905), who was the first to use Allah in a Qur'ān translation. Later Muslim, including Aḥmadī, translations using Allah include: Muhammad 'Alī, Pickthall, Shēr 'Alī, Daryābādī, Shākir, Zafrulla Khan, Hashim Amir-Ali, al-Hilālī, the two revised versions of Yūsuf 'Alī done by Amana Publications and Saudi Arabia, the Omars, Ghālī, Umm Muhammad (Saheeh International), and the Bewleys. Also, Qur'ān commentaries by Ibn Kathīr, Sayyid Quṭb (Mimouni, Salahi and Shamis), al-Mawdūdī (Ẓafar Isḥāq Anṣārī), Shams Pirzada (Abdul Kareem Shaikh), and Muhammad Shafī' translated into English use Allah, in addition to those commentaries authored in English by Bilaal Philips and M. Al-Akili. Meanwhile, Muslim translators using God include: Abul Fazl, Ghulam Sarwar, Yūsuf 'Alī (original 1934-1938), Mir Ahmed Ali, Syed Abdul Latif, Muhammad Asad, Irving, Mahmoud Ayoub, Abu-Shabanah, and Muhammad Ayyūb Khān. Also, Qur'ān commentaries by al-Ṭabarī (J. Cooper), Āzād (Syed Abdul Latif), and 'Uthmānī (Muhammad Ashfaq Aḥmad) use God, as well as that authored in English by Mahmoud Ayoub. Thus, it can be seen that the Muslims remain quite divided in their preferences on this point of translation. Also, Muslims living in the old Muslim world and those who are more traditionalist broadly prefer Allah, while those residing in western countries and those who are more modernist broadly prefer God. But this division does not exhibit an exact correspondence, for Muhammad Ashfaq Aḥmad represents the very conservative Deobandi tradition of India, for example, although he has used God rather than Allah in his translation of 'Uthmānī's commentary.

1.3 Translators' Mother Tongues

Another way of dividing the translators is according to their mother tongues. It has often been thought that, ideally, a translator should be a native speaker of the language being translated into, here English, or alternatively of the language being translated from, Arabic. But this overlooks the possibility that writers using English or Arabic as second languages can still be fully competent in them. However, the mother tongue of translators must nevertheless be taken into account in assessing their cultural background, which may profoundly affect their translations and is likely in any case to leave some marks. On the whole, more translators having English as their mother tongue have been non-Muslims, and more having other languages have been Muslims, but the rule is not hard and fast. As far as I can judge, the native languages of the translators are as follows, listed under each language in the chronological order of their publication:

English: Ross, Sale, Lane (partial), Rodwell, Lane-Poole (partial), Palmer, Pickthall, Bell, Arberry, Beeston (in his translation of a part of al-Bayḍāwī), Umm Muhammad, Turner, Bewley, Cleary, Bakhtiar

Arabic: Dawood, al-Hilālī, Khatib, Ghali, Qaribullah, M. A. S. Abdel Haleem, Hammad

Urdu: Muhammad Ali, Bilgrami, Yusuf Ali, Abdul Latif, Amir-Ali, Athar Husain, Ashfaq Aḥmad, Ahmed Ali, Faridul Haque, Fatmi, Aziz, Qarā'ī

Bengali: Abu'l-Faḍl, Abdul Hamid, Khadim Nuri, Zohurul Hoque, Mohar Ali

Punjabi: Muhsin Khan, Ayyub Khan

German or Yiddish: Muhammad Asad

Hebrew: Ben Shemesh

1.4 Influential Translations

A further way of dividing the translations would be according to their impact. Theoretically, this could be measured in terms of number of copies published and sold. But the majority of the most widespread translations have been reprinted repeatedly, generally without permission, so that it would constitute a major effort of research to trace the publication history of a single one of them. For the widespread Dawood translation controlled by its publisher, Penguin Books, this might not be so difficult, but to trace the publication history of Pickthall or Yūsuf 'Alī would be a most daunting task. Nevertheless, without being too specific, one could make an impressionistic guess that the widespread translations at the present include the following. Those in the "very common" category must exist in millions of copies, while the "somewhat common" ones should have over 100,000 copies each in circulation.

Very common: Pickthall, Yūsuf 'Alī, Dawood, Shākir, al-Hilālī & Khān
Somewhat common: Rodwell, Muhammad 'Alī, Arberry, Daryabadi, Irving, Asad, Ahmed Ali, Fakhry, Umm Muhammad

It should be noted that all of the translations in the "Very common" category are closely related to each other and quite similar except for Dawood.

Clearly, all of these more widespread versions must have more influence. Yet, some of the obscurer translations also may have been very influential through influencing later, more widely-used versions. It is clear that the now obsolete version of Palmer had a considerable influence on the vocabulary of subsequent translations; possibly the rare work of Muhammad Ḥakīm Khān Patiyālawī may have had a similar influence on the whole translation tradition through its effect on the popular and widely-used work of Muhammad 'Alī, even though any copy of it can scarcely be found today. Also, it is obviously impossible to tell from publication figures exactly which books are being read, how they are being read, and what their precise impact is on their readers.

1.5 Tendentious Translations

Yet another way of dividing up the translations would be according to the sectarian tendencies of their producers and consumers. Although some translations are produced by independent writers, most can be assigned to one or another tendency in Islam. This is especially clear when certain groups favor or insist on one translation to be used instead of others, and one can usually count on the followers of such groups exclusively using the translation the group's leadership prefers. Thus, many Salafis insist on al-Hilālī & Khān, modern-educated Muslims favor Muhammad Asad, modern reform-minded Muslims and Ikhwān Muslimūn use Yūsuf 'Alī, especially the Amana Publications revision of it, and so on, while those separated by established sectarian differences use their own translations, such as the Shīʿīs and the Aḥmadīs. However, this tendency is neither so old nor so well defined as it is among different sects of Christians, and persons may well read translations different from those prevalent among their tendency.

Note that those translations which are accompanied by commentary do not appear in this category but under category 2 farther below.

1.6 Translations of the Qur'ān

**Abdel Haleem, M[uhammad] A. S. (b. 1930s). *The Qur'an.* Oxford: Oxford University Press, 2004. xliii + 464 pp.[15]

M. A. S. Abdel Haleem is an Egyptian scholar who studied at al-Azhar and subsequently received his doctorate from Cambridge in Britain, where he continues to reside. He has taught Arabic at Cambridge and at the University of London since 1966, and he is currently a professor of Islamic Studies at the School of Oriental and African Studies at the University of London, where he has specialized in the Qur'ān and its exegesis.

The translation is accompanied by a considerable introduction (pp. ix-xxxvi), and each sūrah is likewise briefly introduced. There is a moderate quantity of mostly brief footnotes, most of which are linguistic. The work has no Arabic text but is provided with an index. The translations of the sūrahs themselves are organized into paragraphs, and very often a number of verses are strung together in long sentences, frequently separated only by commas. This is designed to give the effect of a continuous narrative and to avoid the presentation of each verse as separate, a habit in most other translations that reflects the classical tafsīr tradition's tendency to treat each verse separately. Abdel Haleem numbers each verse at its beginning only with a tiny superscript number meant to be unobtrusive; this system resembles English Bibles. Parenthetical explanations given between brackets are added to the text for clarity with a moderate frequency.

Abdel Haleem has clearly set out to create a more readable text in a modern language free of King Jamesian influence. While he does not follow any previous translation very closely, he is most strongly influenced by Muhammad Asad, some of whose vocabulary he adopts. In a few instances, this tendency leads to fairly close reproduction, such as in 105:2, where Abdel Haleem has, "Did He not utterly confound their plans?" while Asad has, "Did He not utterly confound their artful planning?" There can be no doubt about a dependency here, as no other translation offers anything at all like Asad's locution for this verse. Elsewhere, the effects are subtler but nonetheless visible, as in 4:34 where Abdel Haleem uses the same additional word "bounties" as Asad, although Abdel Haleem has put it in brackets to indicate that it is not found in the original.

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[15] Skreslet, Paula Youngman, and Rebecca Skreslet, *The Literature of Islam: A Guide to the Primary Sources in English Translation*, Lanham, MD: The Scarecrow Press, Inc. and American Theological Library Association, 2006, pp. 16-17.

**Abdul Hamid, Al-Hajj S[ardar] M[uhammad] (b. 1349/1930). *The Divine Quran: It Contains the Arabic Text with a Very Lucid Translation and Short Explanatory Notes That Make the Sense Clear.* Dhaka: Darul Islam, 1962. 3 vols. 564 pp. in first two vols. 2nd edition. 1965-1968. 3 vols. Reissued as: Saradara Mohammada Abdula Hamida. *The Divine Qur'an: Written by the Order of the Holy Prophet of Islam Sallallaho 'alaihi wa sallam, in a Dream*. 3rd ed. Dhaka: Darul Islam, 1983-c. 1988.

This translation is an expanded revision of Pickthall, though there is also possibly some influence from the translations of Shēr 'Alī and M. H. Shakir, whose works dated from only a few years earlier. The work is considerably expanded, mainly by additions placed in parentheses and meant to explain the text. Such expansions are frequent in Muslim translations, and indeed even Sale had them in 1734! That is because the laconically succinct and compact text of the Qur'ān often calls for expansion in order to be explained. In the case of Abdul Hamid's translation that we are discussing here, we have an expansion of Pickthall, who had already expanded the text. Thus Muslim translations tend to put ever more into the text. Abdul Hamid also provides a few sparse notes. Abdul Hamid was the secretary of the Islami Tabligh Mission in Rajshahi, East Pakistan, which is now in Bangladesh. The word Tablīgh, which means "conveying," or better "outreach," in English, does not necessarily refer to the well-known Jamā'at al-Da'wah wa-al-Tablīgh, for many societies engaged in religious work in Muslim countries use the word "Tablīgh" as a part of their names. The work includes the Arabic text.

**Abdul Hye (b. c. 1366/1947). *Qur'an: The Final Revelation: Easy Interpretation of the Meaning.* Houston: Finalrevelation.net, 2006. xvi + 334 pp.

The translator, Abdul Hye, born in Bangladesh, holds a Ph. D. in Mechanical Engineering from the University of Windsor in Ontario, Canada. He has lived in Houston since 1981. He had over 28 years of aerospace experience working for NASA on the Space Station, Space Shuttle, and Spacelab. He has written 17 technical papers as well as 18 books on Islam, da'wah, and comparative religion.

This is a translation without footnotes, but with occasional, often significant, exegetical comments placed in the text in parentheses as expansions to help explain. The translation itself fills pp. 1-312. A considerable index is found on pp. 329-334. This translation is meant for wide circulation, as it is provided at a low price. The author crows about how it has been adopted by the Pentagon to be used by the US military and provides a couple of documents to show that this is so. The translation is profoundly influenced by the Qur'ān translation tradition, but in general modernizes the language of that tradition and also aims to simplify it. But nonetheless it contains significant linguistic infelicities or errors, for example translating part of Qur'ān 1:5 as "You alone we seek help," rather than "from You alone we seek help."

**Abdul Latif, Syed (1308-1391/1891-1971). *Al-Qur'an Rendered into English.* Hyderabad: The Academy of Islamic Studies, 1969. xlviii+ 579 pp.

Born in Andhra Pradesh, India, Abdul Latif studied Persian and Arabic under his father Syed Shah Hussaini and graduated from Christian College, Madras (now Chennai). In 1924, he received his Ph.D. from the University of London in the UK. He worked as a professor of English at Osmania University in Hyderabad, Deccan. Interested in politics, Abdul Latif had close contact with Mohandas K. Gandhi, Abū al-Kalām Āzād, and Muhammad 'Alī Jinnāḥ, and he was a loyal follower of Gandhi and Āzād, as shown by his remaining in India at partition and his work with Āzād. A journalist like Āzād, he edited the weeklies *New Era* (1937) and *Clarion* (1947). Besides his Qur'ān translation and his translation of Āzād's Qur'ān commentary, Abdul Latif's works include *Basic Concepts of the Qur'an, Bases of Islamic Culture,* and *Islamic Cultural Studies.* In 1970, he was given the Padma Bhushan for literature and education, a valued official decoration conferred by the President of India.[16]

This work appeared originally in the translation of Abū al-Kalām Āzād's famous short Qur'ān commentary, which is listed separately below under category 2. It seems that Abdul Latif has excerpted his translation of the Qur'ān which he made to accompany Āzād's work, completed it to the end of the Qur'ānic text, and published it separately here. His work consists of exegetical translations of the Qur'ān's meanings, which include expansions perhaps based on Āzād's work. However, Abdul Latif's translation clearly goes back for its inspiration to that of Rodwell and seems little influenced by the Muslim translation tradition. There is an index and an introduction but no notes or commentary.

**Abu'l-Faḍl, Mirza (1282-1375/1865-1956). *The Qur'an: Arabic Text and English Translation Arranged Chronologically with an Abstract.* Allahabad: G. A. Asghar and Co., 1911-1912. 2 vols. xxxi + 1824 + 25 pp. Vol. I, 1911, xxxi + 752 pp. Vol. II, 1912, 1072 + 25 pp.

Dr. Mīrzā Abū al-Faḍl was a great-grandson of Haji 'Ali Shirazi. Abū al-Faḍl's ancestors migrated from Iran to Bengal and his family was Shī'ī; thus, Abū al-Faḍl was a Shī'ī Bengali by origin. He received his early education in Bengal. He was sent to Berlin on scholarship, where he did his MA in Sansrkit and also received his Ph.D. He also studied medicine in Germany and became a homeopathic doctor. On returning to India about 1908, he identified himself as a progressive and a nationalist, favoring a rational approach towards religion and the emancipation of women. At first he lived in Calcutta 1908-1910, then moved to Allahabad, in the present state of Uttar Pradesh. There, he frequently visited the Nehru family, being favored by Motilal Nehru (1277-1349/1861-1931), whom he managed to interest in homeopathy. Abū al-Faḍl also became a close associate of Motilal's son, Jawaharlal Nehru (1307-1384/1889-1964), the future prime minister of India, and was also friendly with Pandit Sunderlal and Dr. Rajendraprasad. Around 1929, when Jawaharlal Nehru became the president of the Allahabad municipality, Abū al-Faḍl received a post in the city administration. But around 1356/1937, Abū al-Faḍl moved again to Hyderabad in the Deccan, where he opened a homeopathic clinic and became a close friend of Professor Jameelur Rahman, Akbar Yar Jung, Professor Khalifa Abdul Hakeem, and Professor Abdul Majeed Siddiqi, meeting frequently with them to discuss Qur'ānic topics. From 1357/1938, Hashim Amir-Ali, who also has a translation I have listed below, became his chief disciple. In his translation, Abū al-Faḍl followed a rationalistic interpretation that has similarities with the methodology of his predecessor Sayyid Aḥmad Khān (1232-1315/1817-1898) and also with his successors Muhammad 'Ali, Muhammad Asad, and Aḥmad 'Alī. Abū al-Faḍl also published an abridged version of the Ḥadīth collection *Mishkāt al-maṣābīḥ*. Abū al-Faḍl's publishing career extended from at least 1908 to 1955. At first he published mainly in English, but after 1929 he published mainly Urdu works.[17]

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[16] See Syed Abdul Latif, *The Mind Al-Qur'an Builds*, Kuala Lumpur: Islamic Book Trust (A. S. Noordeen), back cover.

This translation, the sixth of the Qur'ān in English and the second by a Muslim, is also very significant as the first English translation to have both Arabic original and English rendering together in the same book. On this particular point, it is a clear improvement over 'Abd al-Ḥakīm Khān's version of 1905, which has no Arabic text.[18] Some scholars of Islam require that the Arabic text be included in order for a translation to be permissible. According to a reviewer, the translation itself is palpably taken over from those of Sale, Rodwell and Palmer, of which it is a conflation, now following one, now the other, frequently changing from one to another in the same verse.[19] Actually, it is clear that Abū al-Faḍl has followed Rodwell the most frequently, to the extent that this translation might partially be considered a revision of Rodwell's work. However, Abū al-Faḍl also often gives his own variations on the text, and some of his first-time contributions, such as the word "torment" for the Arabic '*adhāb*, have become standard usage with many later writers. In general, Abū al-Faḍl greatly simplifies the ornate language of his predecessors, rendering his text more readable. He also indulges in daring new constructions of meaning, such as his suggestion that *wa-ḍribūhunna* in 4:34 means "and propound to them parables" rather than "and beat them," an interpretation that fails to follow the Arabic structure, for "and propound to them" would require the Arabic to read, *wa-ḍribū lahunna*, not to mention that it would also need to state a word "parables" that is absent from the actual text. Abū al-Faḍl exactly follows Rodwell's rearrangement of the sūrahs in a supposed "chronological" order, an unsupported speculation and mutilation of the text that neither Muslims nor non-Muslim literary critics would accept today. On the other hand, Abū al-Faḍl uses and emends Sale's notes, sometimes adding to them bits from the notes of

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[17] Mirza Ab`ul Fazl, *The Quran: A New Translation from the Original*, edited and annotated by Hasanuddin Ahmed, Hyderabad, Deccan: Wakf Baitul Madina, 2002, pp. v-ix, xiii-xiv, contains much valuable biographical information on Abū al-Faḍl.

[18] Mofakhkhar Hussain Khan, *Bibliographic Control of Qur'ānic Literature: A Critical Appraisal of Existing Bibliographies*, Dhaka: Amirul Momenin, Bangla Academy, 1993, pp. 44-45. On the requirement to include the Arabic text, see Anne Fremantle, *Loyal Enemy*, London: Hutchinson & Co. (Publishers) Ltd., 1938, pp. 388, 416-417.

[19] Samuel M. Zwemer, "Translations of the Koran," *The Moslem World*, 5 (1915), 254.

Rodwell. Thus, the work is rather original all in all. The work was recommended in a flier by 'Abd Allāh al-Ma'mūn al-Suhrawardī.[20]

A second edition is said to have been published at Narmavala in 1916, or else at Surat.[21] It consists of xxxi + 615 pp.

A later edition was published as: Abu'l-Fazl. *The Koran: A New Translation from the Original.* 4th revised edition. Bombay: Reform Society, 1955. xxxi + 687 pp.[22] Where and when the third edition was published is not known. In his brief preface to the fourth edition, Abū al-Faḍl states that his last edition was that of 1916. This fourth edition does contain revisions and is not simply a reprint. Among the most important of its revisions are that the sūrahs are put back into the original order of the Arabic Qur'ān, but the parallel Arabic text accompanying the translation is dropped.

A posthumous fifth edition is Mirza Ab'ul Fazl. *The Qur'an: A New Translation from the Original.* Edited and annotated by Hasanuddin Ahmed. Hyderabad, Deccan: Wakf Baitul Madina, 2002. xxix + 570 pp. Hasanuddin Ahmed, a Hyderabadi scholar, has added his own comments on a few of the verses as endnotes on pp. 535-570.

Abū al-Faḍl also had first published partial translations. Abu'l-Faḍl. *Lessons from the Koran.* Calcutta: Reform Publishing Society, 1908. 6 + 61 pp. Also: *Selections from the Koran.* Allahabad: G. A. Asghar and Co., 1910. xviii + 342 pp. Reprint of latter: Mirza Abul-Fazl. Selections from the Koran. New Delhi: Aryan Books International, 1998. xxiii + 330 pp. Another reprint: 2002.

**Ahamed, Syed Vickar. *Interpretation of the Meaning of the Glorious Qur'an: A Simplified Translation of the Meaning of the Qur'an for Young People.* Kuala Lumpur: TR Group of Companies, 1999. xiv + 868 pp.

The translator, who holds his doctorate from the University of Manchester, UK, resides in Holmdel, NJ (p. iii) and is a professor of Computer Science at the City University of New York, where he supervised the Ph.D. dissertation of Ahmed Mohamed Rashad Mohamed Khalifa in 1994. Khalifa apparently came from al-Azhar University to study in the USA and subsequently returned to a professorial position in Egypt at al-Azhar. From that position, he helped in 1997-1998 to gain for this translation a certificate of approval of al-Azhar, which appears on pp. 865-866. Two Malaysians whom the translator met in New York helped to arrange the publication of the work in Malaysia (p. vi). The translator began work on the translation in 1984 and took fifteen years to complete it.

An elegant and expensive product containing the Arabic text of the Qur'ān along with a bare English translation almost without notes, the work is most notable for the decorative, colored borders of its pages and is printed on high-quality, glossy paper. Despite the frequent references in the introductory material and the subtitle to this work being designed for young people (pp. iii, v-vi, viii), the translation does not differ much in level from other adult translations, containing much of the same archaic vocabulary (e. g., p. 6, tidings, similitude, etc.). The writer states that Yūsuf 'Alī's translation is to be read after this one and that Yūsuf 'Alī's notes are sufficient for study by adults (pp. v-vi), and he has obviously often borrowed vocabulary and translations from Yūsuf 'Alī. Indeed, nine-tenths or more of the work is taken verbatim from the Yūsuf 'Alī translation, though this is never acknowledged. Thus, at best Ahamed's work might be viewed as a rather minimal and not very useful attempt to simplify the sometimes turgid language of the earlier effort. The few notes inconveniently placed at the end of some sūrahs are not stated in particularly simple language nor directed to subjects of special interest or concern to children. Indeed, the notes are very odd, for they are distributed very unevenly as follows: Sūrah 2 has 5, 3 has 1, 26 has 8, 27 has 5, 28 has 5, 36 has 1, 37 has 3, and 44 has 2, for a grand total of thirty notes for the whole text! These are brief, informational, and non-controversial, but contain linguistic errors. There is a considerable index, a useful feature also derived from Yūsuf 'Alī's version (pp. 848-864).

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[20] Review by Samuel M. Zwemer, in *The Moslem World*, 2 (1912) 82-83.

[21] Ab'ul Fazl, ii.

[22] Ekmeleddin Ihsanoglu, ed., *World Bibliography of Translations of the Meanings of the Holy Qur'ān: Printed Translations 1515-1980.* Istanbul: Research Centre for Islamic History, Art and Culture, 1406/1986, p. 74.

Another edition of this work in inexpensive paperback is *Interpretation of the Meaning of the Glorious Qur'an: A Simplified Translation of the Meaning of the Qur'an for Young People*. Tahrike Tarsile Qur'ān, 2003. 572 pp. This version lacks the Arabic text.[23]

**Ahmad, Imtiaz. *The Easy Qur'an: Translation of the Holy Qur'an in Easy English*. 3rd ed. Farmington Hills, MI: Tawheed Center of Farmington Hills. 2010 (Actually 2011). 852 pp.

The author of at least twenty-five books, Imtiaz Ahmad is a Pakistan-born American who lived in the US 1971-1997 and then migrated to live in al-Madīnah in Saudi Arabia from at least 1997 to 1432/2011, the date given in his introduction (pp. 3, 7). He accomplished his translation project while in al-Madīnah. He gives thanks to a group whom he describes as The Easy Qur'ān team in accomplishing the translation (p. 3).

This translation presents the Arabic text and English translation in parallel columns with notes at the bottom, similar to the layout of the Muhammad 'Ali and 'Abdullah Yusuf 'Ali translations. Like them as well, much interpretation is contained in exegetical expansions of the text inserted in parentheses. The notes contain frequent citations of hadiths, whose texts are also given in both Arabic and English. The work was approved by the Minister of Information in Saudi Arabia for distribution.[24]

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[23] This translation is also available on the Internet in separate files for each sūrah at http://al-quran.info/#&&sura=1&trans=en-syed_ahamed&show=both,quran-uthmani&format=rows&ver=1.00 .

[24] Available at https://www.slideshare.net/ayubandrabi/the-easy-quran-imtiaz-Aḥmad-english-pdf-full.

**Ahmad, Mufassir Mohammad. *The Koran: The First Tafsir in English*. London: Emere Ltd., 1979. 43 + 666 pp.

This work is perhaps an example of what a translation or tafsīr should not do, because, in trying to be both a translation and a tafsīr, it is neither. Unlike other commentaries, this one contains no notes, but merely expands the verses, so that the reader of English is unable to distinguish the Qur'ānic text from the translator's commentary, unless that reader can also read the accompanying Arabic text. The translation is also marred by untranslated Arabic words that are merely transliterated and left in the text. There is a rather apologetic 33-page introduction, but no index. The work seems to have originated in Abu Dhabi in the United Arab Emirates, where it was also published by M. A. Shirazi. The claim that it is "the first tafsīr in English" is pretentious and untrue, as it is much less of a tafsīr than, say, the work of 'Abd Allāh Yūsuf 'Alī dating to 1353/1934, not to mention other works.

**Ahmed, Mohamed, and Samira. *The Koran: Complete Dictionary and Literal Translation*. Vancouver: M, J., & S. Ahmed, 1994. 482 pp.

Mohamed Ahmed is the father of the cotranslator Samira Ahmed. Not exactly a comprehensible translation, but rather a word-for-word parsing of the text, including at least one equivalent for each Arabic word and often more, separated from each other by slash marks. Some of the Arabic words are written in Arabic script in the midst of the texts without transliteration.[25]

**Ahmed, Nazeer. *The Qur'an: An English Translation*. CreateSpace Independent Publishing Platform, 2011, 2014. 744 pp.

Nazeer Ahmed was an aeronautics engineer and professor in Bangalore, India who currently resides in California. His detailed biography is available at https://historyofislam.com/authors/ . He would appear at least to approve of Naqshabandī Sufism, as he cites study with Hisham Qabbani.

Ahmed's translation is rather wordy, being somewhat influenced by Yūsuf 'Alī. It also contains considerable notes. Ahmed offers a very modern interpretation of 4:34, removing the concept of beating. This translation of the Qur'ān is available in 114 different files under each of the sūrahs at https://historyofislam.com/the-Qur'ān/ .

**Ahmed, Shabbir (b. 1366/1947). *The Qur'an as It Explains Itself*. 1st ed. Lauderhill, FL: Galaxy Publications, 2004. xi + 526 pp. 2nd ed. 2005.

Shabbir Ahmed was born in Pakistan. He received his commission as a captain in the Pakistani armed forces in 1971. Later, he served in the Saudi Arabian armed forces, reaching the rank of brigadier general in 1978. During his sojourn in Saudi

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[25] Available on the Internet in five pdf files at http://www.studyquran.co.uk/MSAhmed_Koran_translation.htm and in separate files at http://al-quran.info/#&&sura=1&trans=en-ahmed-samira&show=both,quran-uthmani&format=rows&ver=1.00 . As of 2018, the Ahmeds' website was http://koranlitranslateandtheconspiracy.com/ .

Arabia he studied Arabic. Later, he began his career as a commentator on religion. Most recently, he has practiced as an MD in Florida.

His translation contains many daring constructions and exegetical expansions of the text and is also interspersed with Qur'ānic cross references. He claims that here the Qur'ān explains itself without reference to traditions. He is extremely hostile to all the Ḥadīth and the 'ulamā', and thus represents Ahl al-Qur'ān like Ghulām Aḥmad Parvēz to some extent. Ahmed attacks nearly every classical scholar in his *The Criminals of Islam* on his website. Among the few leaders he approves of are Jamāl al-Dīn al-Afghānī, Muhammad Aḥmad, the Mahdī of the Sudan, Muhammad Iqbāl, and Muhammad 'Alī Jinnāḥ, the founding leader of Pakistan. This identifies Ahmed as a Pakistani nationalist. He also dislikes the sectarian split between the Sunnis and Shī'īs, refusing to formally identify with either, and attacks Sufism fiercely.[26]

**Al-Akili, [Abu 'Alā'] Muhammad Maher (b. 1368/1949). *The Sacred Message of the Glorious Quran: Translation of the Meaning, Commentaries and Interpretations of the Divine Revelation Based on the Accredited Major Books of Tafseer, in Plain English for Youth*. Cambridge, Ontario: Zawiya Fellowship, 2019. [iv +] 565 pp.

Muhammad Maher Al-Akili is a Syrian who migrated to the United States, lived in Philadelphia, and then moved to Ontario, Canada, where he evidently resides in the city of Cambridge and is associated with the Zawiya Fellowship. During his stay in Philadelphia, he was associated with the Bawa Muhaiyaddeen Fellowship.

The book contains mainly a bare translation of the Qur'ānic text, accompanied by the Arabic original, with no commentary or notes, but it does include parenthetical additions marked off in brackets to elucidate obscure passages in the text. Additional material includes only the final prayer in Arabic to be recited on completing a reading of the Qur'ān (pp. 558-559) and a table of contents of the sūrahs (pp. 560-565). The work is printed on high-quality paper.

**Ali, Ahmed (1328-1414/1910-1994). *Al-Qur'an: A Contemporary Translation*. 1st edition. Karachi: Akrash, 1984. 565 pp. 2nd revised edition. Karachi: Akrash Publishing, 1986, 572 pp. Reprinted Delhi and New York: Oxford University Press, 1987. Also reprinted Princeton: Princeton University Press, 1988. Also reprinted 1993.[27]

Born in New Delhi, India, Ahmed Ali was educated at Aligarh Muslim University (BA 1930) and Lucknow University (MA 1931). He taught at leading Indian universities including Lucknow and Allahabad from 1932-1946. Ahmed Ali was the BBC's Representative and Director in India during 1942-1944. He joined the Bengal Senior Educational Service as Professor and Head of the English Department at Presidency College, Calcutta (1944-1947). He went to China in 1947 as

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[26] It is also available in separate files for each sūrah at http://al-quran.info/#&&sura=1&trans=en-shabbir_ahmed&show=both,quran-uthmani&format=rows&ver=1.00 .

[27] Skreslet and Skreslet, 9.

British Council Visiting Professor of English at the National Central University at Nanjing. There, he studied enough Chinese to translate from Chinese poets, and gathered material for his book on Muslim China. It was from this period that he became an avid collector of Chinese porcelain and paintings, Gandhara art and other antiques. After the partition of India into independent India and Pakistan, he chose to join Pakistan and came from China to Karachi in 1948; becoming Director of Foreign Publicity for the Government of Pakistan. He then joined the Pakistan Foreign Service at the insistence of the first prime minister, Liaquat Ali Khan (1314-1381/1896-1951), and successfully established diplomatic relations with the Peoples Republic of China, opening a Pakistani embassy in Beijing in 1950. He later visited China again in 1956 with Prime Minister Huseyn Shaheed Suhrawardy (1310-1383/1892-1963). He also first established a Pakistani embassy in Morocco in 1958. After 1958, he ended his political career and returned to his literary activities, probably because his leftist views were not welcomed by the military regime of Ayyūb Khān. Ahmed Ali enjoyed the company of important people and counted among his circle of friends E. M. Forster, George Orwell, Virginia Wolf and the Bloomsbury Group, Han Su Yin, Tien Chen, Sarojini Naidu, Laxmi Pandit, Raja Rao, Jamni Roy, Kunwar Natwar Singh, the Suhrawardy family, Mohsin Abdullah, and Laurence Brander. Ahmed Ali died in Karachi.

Ahmed Ali started his literary career at a very young age and became co-founder of the All-India Progressive Writers' movement with the publication of *Angare* in 1932, a collection of short stories to which he contributed and which was later banned by the British rulers in March 1933. Shortly afterwards Ahmed Ali and Mahmud-uz-Zaffar announced the formation of a League of Progressive Authors, which was later to expand and become the All-India Progressive Writers' Association in 1936. Ahmed Ali was a pioneer of the modern Urdu short story as well as the Urdu novel, and also wrote frequently in English, in which he achieved international fame with his novel *Twilight in Delhi* of 1940. This book was translated into Urdu as *Dilli ke Sham* (1963) by Ahmed Ali's wife, Bilqees Jehan. Ahmed Ali himself translated from Urdu, Persian, Indonesian, Chinese and Qur'ānic Arabic and was also proficient in French. His translation of classical Urdu poetry, *The Golden Tradition*, makes an important contribution to the study of comparative literatures, and surveys in depth the literary and philosophical background of the eighteenth and nineteenth centuries. This study was related to his passion for the foundational Urdu poet Ghalib (1211-1285/1796-1869), on whom he wrote *The Problem of Style and Technique in Ghalib*. In general, Ahmed Ali's writings voiced concern over the decay of Muslim culture and the injustices of colonial powers. Ahmed Ali's career was filled with honors. While he did not hold a regular academic post and lacked a doctorate, he was a Distinguished Visiting Professor of Humanities at Michigan State University in 1975, Fulbright Visiting Professor of History at Western Kentucky University, and Fulbright Visiting Professor of English at Southern Illinois University in 1978-79. He was made an Honorary Citizen by the State of Nebraska in 1979. He was Visiting Professor at the University of Karachi during 1977-79, which later conferred on him an honorary degree of Doctor of Literature in 1993. He was elected a Founding Fellow of the Pakistan Academy of

Letters in 1979 and was awarded the Sitara-i-Imtiaz in 1980 in recognition of his contribution to letters and the nation.

In the Muslim context, Ahmed Ali's Qur'ān translation being reprinted by so prestigious a publisher as Princeton University Press is not necessarily a recommendation. The work is an extremely modernist interpretation whose text is mostly taken over from Muhammad 'Alī's translation (which see below), with some changes. It has a short index and about 87 explanatory notes, most of which are modernist in tone. That means they tend to reduce the supernatural element as much as possible by providing scientific explanations for miracles, etc. Thus, the story of Adam is described as allegorical (p. 16). The Ark of the Covenant (Arabic *tābūt*) is translated as "heart" (p. 42), which goes against not only the Arabic language and all the classical tafsīrs, but also against the Jewish Bible/Old Testament and historical probability. The translation of verse 4:34 is a unique and daring modern constuction which not only goes against the literal meaning, but also against the totality of the received tradition, and the Arabic of the text really does not admit it either. Resurrection, heaven, and hell are described as not eternal and considered mere allegories of life on earth (p. 72), which is completely heretical in the view of the religious tradition of Islam. Also, the notes are marred by pseudoscientific explanations, some of which cite such popular, unscholarly magazines as *The Reader's Digest* (pp. 96, 239) and *Newsweek* (p. 311) as sources. Despite such problems, Ahmed Ali's translation was praised by the Christian orientalist F. E. Peters of New York University, who said, "Ahmed Ali's work is clear, direct, and elegant — a combination of stylistic virtues almost never found in translations of the Qur'ān. His is the best I have read."[28]

**Ali, Muhammad Mohar. *A Word For Word Meaning of the Qur'an*. Jamiyat Ihyaa Minhaaj Al Sunnah, 1998-2001. 5 vols. out of 10 have appeared so far. 2096 pp. in first three volumes.

Parallel to the text are definitions and references to prior uses of words. The writing style of this translation is much like Hoque's translation, having marks of straight word to word translation and ordering. Ali was born in Bangladesh. Ali is a professor of History of Islam. He has taught at the Islamic University of al-Madīnah and Imam Muhammad ibn Sa'ūd Islamic University, both in Saudi Arabia.

**'Alī, Shēr (1292-1366/1875-1947). *The Holy Qur'an: Arabic Text and English Translation*. Rabwah, Pakistan: The Oriental and Religious Publishing Corporation, Ltd., 1955. 169 + 643 pp. 2nd ed., 1960. 4th ed., 1967. 5th ed., 1968. Revised ed., Rabwah: The Nusrat Jehan Project, 1971. 635 + 37 pp. 2nd rev. ed., 1972. 3rd rev. ed., Rabwah: Qur'ān Publications, 1974. 12th ed., 1979. 643 pp. 13th ed., 1982. 14th ed., Islam International, 1989. 676 pp.

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[28] This translation is available on the Internet in separate files for each sūrah at http://al-quran.info/#&&sura=1&trans=en-ahmed_ali&show=both,quran-uthmani&format=rows&ver=1.00.

Shēr 'Alī was an early stalwart of the Aḥmadiyyah. At the split in 1914, as a follower of the nascent Qādiyānī branch loyal to Bashīr al-Dīn Maḥmūd Aḥmad, he was entrusted with the Aḥmadī English-language journal, *Review of Religions*, that had formerly been edited by Muhammad 'Alī, who was now ousted for separating as the leader of the Lahore group.[29] However, later, Shēr 'Alī's daughter, Amatul Rahmān, became the wife of 'Abdul Mannān 'Omar, both of whom joined the Lahore group.

The Qādiyānī Aḥmadīs claimed that Muhammad 'Alī's translation published in 1917 was actually theirs, but they were unable to substantiate any significant contribution to it from their side, and their publication of their own translation was delayed until this one appeared in 1955 , eight years after the translator's death.

This appears to be the first Qādiyānī Aḥmadī translation, as opposed to the much earlier work of Muhammad 'Alī, the Lahore Aḥmadī and opponent of the Qādiyān group. Chronologically, it seems to be the fourteenth translation to appear. Shēr 'Alī also collaborated on the major Qādiyānī commentary in five volumes listed under Bashīr al-Dīn Aḥmad, for which he is listed as editor. In fact, the translation is only a minimally-revised version of Muhammad 'Alī's translation, to which many of Shēr 'Alī's renderings are virtually identical. The Qādiyānī Aḥmadīs even have adopted Muhammad 'Alī's translation of *namlah* in Q 27:19 as "a Namlite." While it is conceivable that Mīrzā Ghulām had such a teaching about the meaning of this verse, the rendering into English clearly belongs to Muhammad 'Alī, proving the literary dependence of the Qādiyānī English Qur'ān translations on the work of their rivals of the Lahore group. Probably this work informed all later Qādiyānī translations, of which several appear on this list. This work includes the Arabic text but has no commentary.[30]

**Amir-Ali, Hashim (1321-1407/1903-1987). *The Message of the Qur'an Presented in Perspective*. Rutland and Tokyo: Charles E. Tuttle, VT, 1974. 105 pp. of introduction and commentary + 600 numbered pp. of text and translation (this latter being only 569 actual pages).

The translator was raised in the palace of the Salar Jungs of Hyderabad, India. He studied rural sociology at the University of Chicago and Cornell University, earning his doctorate at the latter in 1348/1929, which was a very early date for a Muslim to obtain an American doctorate. Thereafter, Amir-Ali returned to India, where he worked as private secretary to the chief minister of Hyderabad State, the Muslim monarchy of the Niẓām, under whose patronage Pickthall also worked. From 1387/1967, he became trustee of some of the private and religious trusts left over by the Niẓām, whose rule had been ended with Hyderabad's incorporation in India in 1367/1948 but whose family continued to have considerable property. From 1357/1938, he became a disciple of Mīrzā Abū al-Faḍl, whose translation also appears on this list, and with whom he remained in contact until Abū al-Faḍl's death in 1375/1956. Amir-Ali, who was an Indian Muslim aristocrat, was also associated with the Nobel prizewinning poet Rabindranath Tagore (1277-1360/1861-1941) and the materialist and socialist English writer and geneticist J. S. Haldane (1309-1384/1892-1964), who migrated to India in 1377/1957 and stayed there until his death.

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[29] Yohanan Friedmann, *Prophecy Continuous: Aspects of Aḥmadī Religious Thought and Its Medieval Background*, 2nd ed., New Delhi: Oxford University Press, 2003, p. 22.

[30] A form of this translation is available on the Internet at http://www.alislam.org/quran/tafseer/guide.htm?region=E2 and also in separate files for each sūrah at http://al-quran.info/#&&sura=1&trans=en-sher_ali&show=both,quran-uthmani&format=rows&ver=1.00 .

Amir-Ali's translation appears to be quite eclectic and somewhat independent of the English translation tradition, despite his being a disciple of Mīrzā Abū al-Faḍl, whose Qur'ān translation he seems rarely to follow. Thus, it is an independent work. That is partly because it is full of exegetical expansions by the translator, many of which seem quite tendentious, especially the unprecedented and unacceptable translation of *ḥamd* in al-Fātiḥah as "command." Abū al-Faḍl's influence appears mainly in the so-called "chronological" rearrangement of the order of the sūrahs that Amir-Ali follows, like Rodwell and Dawood. While Amir-Ali has altered this scheme somewhat, it still remains basically the same as these others. But the most interesting part of this work is the author's juxtaposition of eighteen different English translations of Sūrah al-Fātiḥah verse by verse for comparison, a comparison which is highly revealing. Also, each of the eighteen short sūrahs which he places after al-Fātiḥah in his scheme is accompanied by one of these translations copied directly from their forms in the original sources, which range from Ross (1059/1649) through Zafrulla Khan (1391/1971) (text pp. 1-20). This is followed by an abridged translation of Mīrzā Abū al-Faḍl's Urdu commentary on Sūrah al-Fātiḥah, which reveals daring Sufi leanings and quotes strange Ḥadīths (intro. pp. 30-37). Includes Arabic text and English translation.

An earlier version of this work was *The Student's Qur'an: An Introduction (al-Qur'an lil-mudhdhakkir)*. Hyderabad: Shalimar, 1959. xxx + 154 pp. Amir-Ali began this work in late 1376/early 1957 after Abū al-Faḍl's death.

**Aneesuddin, Mir (1353-1427/1934-2006). *A Simple Translation of the Holy Qur'an, with Notes on Topics of Science*. 1st ed. Hyderabad: Islamic Academy of Sciences, 1993. 637 pp. Gives Arabic original and English translation in parallel columns.[31]

**Arafat, Q. *The Qur'an: The Conclusive Word of God: Arabic Text with Easy English Translation, for Adults and Children Together with Commentary and Paraphrase*. Leicester, UK: Arafat Islamic Publications, 1991. xxii + 1030 pp.

**Arberry, Arthur J. (1323-1389/1905-1969). *The Koran Interpreted*. New York: Macmillan, and London: George Allen and Unwin, 1955. 2 vols. 350 and 358 pp. Reprint Collier Books Macmillan Publishing Company, n. d. 2 vols. in one. 701 pp. London and New York: Oxford University Press, 1983, xiii + 673 pp.

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[31] This translation is available in 114 separate files for each of the sūrahs, in addition to three other files titled Publisher's Note, Foreword, and Explanatory Notes on Topics of Science in the Quran at https://web.archive.org/web/20120331143639/http://quranicresources.com/Translation.htm . Also available in even a greater number of separate files at http://www.quranwebsite.com/dr%20mir%20Aneesuddin/dr_mir_Aneesuddin.html .

Reprint with Arabic text. Beirut: Dar An Nafaes, 2005. 744 pp.[32]

Arberry was a English professor of Arabic and Islamic studies at the prestigious British Cambridge University. Overall, Arberry must be characterized as a sympathetic non-Muslim who had an excellent knowledge of Arabic and Sufism. Aside from his famous Qur'ān translation, the bulk of his research was in the area of Sufism, and he also produced a significant number of other translations of classical Arabic texts..

Arberry's translation is perhaps the thirteenth in chronological order of appearance. Usually held to be a readable one, it sticks close to the traditional interpretations and tends to particularize rather than generalize meanings. It is often considered by academics to be the best translation, even though it is clearly dependent on the earlier work of Palmer and Pickthall. Arberry tried to reproduce in translation the general taste of the style of the original. While this may have been a praiseworthy goal, it causes occasional imprecision of translation and at other times incoherence. This is especially the case as he tries to reproduce rhythms in English that would parallel the style of the Arabic, but this is really impossible. Another complaint is the pedantic maintenance of some archaic English forms. Arberry has also been cited for outright errors of translation in 3:43, 4:72, 4:147, 4:157, 5:55, 5:71, 6:20, 6:105, 7:157, 7:158, 7:199, 8:17, 8:29, 8:41, 8:59, 10:88, 11:30, 11:46, 12:61, and 32:23. However, Arberry is usually considered to have a positive attitude toward Islam. Short index. Arberry's preface (pp. 7-28) is especially interesting because it juxtaposes long passages of the Qur'ānic text (12:23-29 and 19:16-33) as translated by Ross and Sale, and adds to these Rodwell, Palmer, Pickthall, Bell, and Arberry himself for 19:16-34 only. This provides the reader with an opportunity to trace the effects of the earlier translations on the later ones.

There is also a very small, pocket-sized one volume edition of *The Koran Interpreted*. London: Oxford University Press, 1972 that is now out of print. This edition is important because it has a different, revised introduction containing Arberry's acknowledgement that the Qur'ān is so remarkable that it could possibly be of divine inspiration (pp. xii-xiii), which is about as far as a non-Muslim can go in favoring the Qur'ān without actually becoming a Muslim. It appears that later editions of the work have reprinted only the original 1955 edition and its introduction without Arberry's later revision.

Arberry also earlier published a book of thematically-arranged excerpts from the Qur'ān as *The Holy Koran: An Introduction with Selections*. London: George Allen and Unwin, 1953. 141 pp. This work has an introduction giving the history of orientalist studies of the Qur'ān to 1953. It also contains a bibliography but has no index.[33]

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[32] Ihsanoglu, 76-80, gives a total of twelve printings of Arberry to 1400/1980; Skreslet and Skreslet, 13-14.

[33] Arberry's translation is available complete in a single file on the Internet in separate files by surah.
http://al-quran.info/#&&sura=1&trans=en-arthur_arberry&show=both,quran-uthmani&format=rows&ver=1.00 .

**Aziz, Hamid S. (b. 1349/1930). *The Meaning of The Holy Qur'an, with Explanatory Notes*. Published only online at http://www.altway.freeuk.com in about 2000.

Aziz was born in 1930, brought up in India, educated in Aligarh. He came to Pakistan in 1948, where he continued his studies in Peshawar University. He came to the UK in 1950 where he had various forms of employment while continuing his studies privately. He has retired, and now lives in Wales, occupying himself with writing articles about Islam on the Internet. He describes himself in the third person as follows: "He has made a study of the Sciences, Philosophy, Religions, Politics, Economics, History, Technology and Literature for 50 years, in an attempt to find a method of understanding and creating a unified, self-consistent system of thought which combines all aspects of existence. He found that not one of these systems could be justified independently, but was based on assumptions, the proof of which lay in other systems. He came to understand Islam rather late in life, and found in it the foundations he was seeking."

Aziz says this work is "not an original direct translation from the Arabic. It is the result of comparing several other English Translations." Aziz has appended some explanatory notes at the end of each sūrah, numbered only by the relevant verse numbers.

These notes are very important, as they define his position on various exegetical questions and are frequently fairly extensive.[34]

**Baig, Zaheen Fatima. *Easy to Read and Understand the Holy Qur'an: Word for Word English Translation*. Karachi: Baitul Qur'ān, 2002. 3 vols.

A partial version of this work published earlier was *Easy to Read and Understand the Holy Qur'ān: Juz 'Amma: 30th Part*. Karachi: Zaheen Publications, n. d.

**Bakhtiar, Laleh (b. 1357/1938). *The Sublime Qur'an: Based on the Ḥanafī, Maliki and Shafii Schools of Law*. Chicago: islamicwold.com (distributed by Kazi Publications), 2007. lvii + 710 pp.

Laleh Bakhtiar is the daughter of an Iranian father and a Christian American mother and was raised in the United States by her mother. She wanted to become a Catholic at the age of eight, but later returned to Islam. She migrated to Iran for the first time at the age of twenty-four and resided there for nine years. While teaching English at Tehran University, she became a student of Seyyid Hossein Nasr. Thus, she follows a Sufi path in Islam, and has produced other books on Sufism. Later, Bakhtiar worked for many years for Kazi Publications in Chicago.

In this translation, Bakhtiar has tried to translate each Arabic word consistently using the same English word. She has stated that this is feasible for most of the Qur'ānic terminology, except for about fifty terms that she was constrained to translate in more than one way.

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[34] This translation is also available in separate files at http://al-quran.info/#&&sura=1&trans=en-hamid_aziz&show=both,quran-uthmani&format=rows&ver=1.00 .

** Barto, Linda "iLham" (b. 1368/1949) & Ahmed Pandor. *A Universal Message Interpreted from the Holy Qur'an*. Fort Collins, CO: Light Switch Press, 2019.

Born in Hickory, North Carolina, Linda Barto is a veteran of two wars who served in both the US Air Force (1970-1983) and the North Carolina Air National Guard. She and her husband embraced Islam in the Mosque of 'Uqbah ibn Nāfi' in al-Qayrawān, Tunisia, in 1999. This was following inspiration in a dream that Linda had telling her to go to Tunisia. Since then, she has described herself as "a hillbilly Muslim." She is also the author of a number of spiritual and philosophical writings. Her position is and eirenic one, seeking peace and harmony among all faiths. Her co-translator, Molana Ahmed Pandor, is a South African religious scholar and student of the late Ahmed Deedat (1336-1426/1918-2005) who works in da'wah activities and engages in interreligious dialogues or debates with Christians.

Barto worked on the translation for eight years (p. v). In doing this work, she not only had the aid of Pandor, but also credits Professor Omar Afzal of Cornell University and Imams Khalil A. Akbar and Jibril Abdum-Muhaimin of Masjid ash-Shaheed in Charlotte, NC, and Tamir Abdul Mutakabbir of Masjid al-Mu'minun in Statesville, NC, with helping her, and Safi Kaskas, Ben Abrahamson, and Nabeel Alkhalidy for writing some of the footnotes, which were reviewed as well by Robert Crane, whom she refers to as an "Alim." Thus, while Linda Barto was the translator who actually wrote the work, it also has the aspect of a group project mostly of US Muslims.

This translation of the Qur'ān is designed to be written in simple English that has been carefully rendered to be understandable to a fifth grader, as is stated on the back cover. This simplification of langauge is illustrated by the latter half of al-Fātiḥah, for example, which Barto has translated, "(5) We worship You. We seek Your help. (6) Show us the Straight Way. (7) [Show us] the way of those on whom You have given Your grace. [Show us the way of] those who do not anger You and who do not go the wrong way." A tendency of this simplification is not just to use high frequency, common vocabulary, but also to cut the longer verses into short sentences and to minimize the use of connective conjunctions, with the effect that the message sounds very direct. It is clear from Pandor's introduction that the work was mostly based on earlier translations in English, with the associated scholars checking the translation for accuracy. The footnotes are not extremely numerous and do not constitute a complete commentary like that of Yūsuf 'Alī. Nonetheless, some of them are quite long and detailed, as well as modernist in tone, such as footnote 7 explaining the concept of the seven heavens.

**Behbūdī, Muhammad Bāqir, and Colin Turner. *The Qur'an: A New Interpretation: In English with Arabic Text*. Richmond, UK: Curzon Press, 1997. xvi + 719 pp.[35]

This work is really a translation of the Qur'ān by Colin Turner, an English Muslim married to an Iranian woman, as appears from the acknowledgements. That the Iranian Shī'ī 'ālim Behbūdī contributed anything directly to the project is not apparent, for Turner states only that his "reading" of the Qur'ān is "based" on the book *Ma'ānī al-Qur'an* by Behbūdī. Thus, it is more properly Turner's work.

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[35] Skreslet and Skreslet, 19-20.

After a very brief introduction (pp. ix-xiv) and a note on the translation (xv-xvi), the translation in English follows directly (pp. 1-374). The rest of the book is the Arabic text (pp. 377-719); there is no index. The verse numbers are often off by one number. The writer wisely acknowledges that it is impossible to produce an exact, equivalent translation of the Qur'ān (pp. xiii, xv), but actually he has greatly inflated the English text through huge exegetical expansions that he does not distinguish from the original contents. For example, in Qur'ān 112:2, a verse admittedly also inflated in translations by others, Turner renders its two words *Allāh al-Ṣamad* as "The cosmos is a manifestation of His eternal Names, for He is mirrored in all things in a most suitable manner, and He is free from all wants and needs." The work is attractively bound and printed on high-quality paper.

**Bell, Richard (1293-1371/1876-1952). *The Qur'an: Translated, with a Critical Re-arrangement of the Sūrahs*. Edinburgh: T. & T. Clark, 1937-1939. Reprinted 1960. 2 vols. xx + 697 pp. Reissued as *A Commentary on the Qur'an*. Ed. by C. Edmund Bosworth and M. F. J. Richardson (b. 1362/1943). Manchester: University of Manchester, 1991. 2 vols. Vol. I, Sūrahs I-XXIV. Vol. II, Sūrahs XXV-CXIV.[36]

Bell himself was an Anglican churchman like his predecessor Rodwell. He was a professor at the University of Edinburgh in Scotland.

This almost-forgotten work, chronologically the twelfth English-language translation of the Qur'ān's meaning, does extreme violence to the received text and as a result is almost unreadable. That is because Bell chops the text to pieces while trying to show that the Qur'ān was collected and edited after the death of the Prophet ﷺ. Thus, he attempts to show that the sudden shifts of subject are the result of poorly-done stitching together of fragmentary remains and has rearranged the text on his own into a confusing mess of sections he sometimes separates by dots, sometimes shows texts side by side, and frequently changes the order of the verses and even of parts of the verses. However, Bell, whatever his knowledge of Arabic may have been, was poorly equipped to understand the subtleties of Arabic rhetorical devices that have exercised the scholars of Islam for almost fourteen centuries, and many of the discontinuities he identifies are agreed to neither by the classical Muslim tradition of exegesis nor by modern scholars and academicians. Today, his thesis is completely out of favor even with orientalists for being too speculative, unsupported by evidence, and wrong. Instead, the recent growing recognition of the oral character of the Qur'ānic revelation coupled with the greater understanding of Arabic rhetoric are leading to new demonstrations of the unity of both the individual sūrahs and also the entire text.

On the other hand, one must remember that Bell's work contains an original translation of the Qur'ān's meaning, albeit one in artificially archaic English like those of his predecessors and frequently inaccurate as well. However, he is fairly independent in his translating, relying only occasionally on Rodwell and Palmer for terms and apparently paying no attention at all to the early Muslim translations. Most importantly, his translation appears to have considerably influenced that of the conservative Muslim 'Abd al-Mājid Daryābādī, for which see section 2, below. Bell's attempts to date different passages of the Qur'ān in order to understand how the text "evolved" are speculative and of little positive value, though they do underline the fact that there are considerable differences of opinion among Muslims about the chronological order of many of the revelations. Index and bibliography are provided.

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[36] Skreslet and Skreslet, 5.

**Ben Shemesh, Aharon. *The Noble Qur'an*. Massada: Tel Aviv University, c. 1979. xx + 540 pp.

This is the only translation of the Qur'ān's meaning in English by an Israeli. Ben Shemesh, an orientalist who also translated certain medieval Arabic works on taxation, first translated the Qur'ān into Hebrew. This English translation, however, presumably depends on his knowledge of English and is not derived from his Hebrew version. It is characterized by exegetical expansions of the text that sometimes put unfavorable constructions on the meaning of the text. Interestingly, Ben Shemesh's translation also seems to be unusually independent of the tradition of translating the Qur'ān into English, to the extent that influences from earlier versions in his work cannot be specifically traced.

**Bewley, Abdalhaqq, and Aisha Bewley (b. 1367/1948). *The Noble Qur'an: A New Rendering of Its Meaning in English*. Norwich: Bookwork, 1420/1999. ix + 651 pp. Revised edition. Norwich: Bookwork, 1426/2005. 651 pp.[37]

The translators, Abdalhaqq and Aisha Bewley, are residents of Norwich, England. Abdalhaqq is English, while Aisha was born in the United States.

This translation, commissioned by the English Shaykh 'Abd al-Qādir (Ian Dallas) originally in 1975, is based exclusively on the reading of the Qur'ān of Warsh 'an Nāfi' that is prevalent in North and West Africa. Thus, the verse numbering, in following that of Warsh, is different than that used in other translations, which are based on Ḥafṣ 'an 'Āṣim. The translation uses about fifty Arabic words in the English text that the translators seem to think will be understood by all Muslims if left in their Arabic form but are untranslatable in English. Thus, their translation is directed at English-using Muslims rather than non-Muslims, for the latter will probably be put off by such usages, even though the Arabic words are defined in English in a glossary at the end of the book. Apart from this use of Arabic words, the text flows quite smoothly. The work contains a very short introduction (pp. iii-vi), two short glossaries of technical terms and proper names (pp. 644-651), and only 43 brief notes, some of which are mere glosses, while others indicate historical contexts. There is no Arabic text and no index.

One hizb (one sixtieth of the text) taken from this translation is available on the Internet at http://bewley.virtualave.net/Qur'ān.html . The hizb put up there for the public is changed by Bewley infrequently; in fact, the website has not been updated since 2011, since which time Hizb 38 has been on display there. However, the complete translation with the Arabic original and Latin transliteration is available in separate files by sūrah at https://al-Qur'ān.info/#1 . Unfortunately, these files start at al-Fātiḥah and then must be laboriously scrolled through.

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[37] Skreslet and Skreslet, 21.

**Bilgrami, Nawwab 'Imad ul-Mulk Saiyid Husain. *Verses.* Unpublished, partially completed translation.

Bilgrami was a nobleman from Hyderabad, Deccan, in India. He is said to have been commissioned around 1910 to translate the whole Qur'ān, evidently in response to the translation of Mohammed Abdul Hakim Khan Patialawi, whose work was considered heterodox and in any case was very modernist, with many non-traditional interpretations. However, Bilgrami never completed this work, which has never been published but is believed still to exist in manuscript form. According to Daryabadi, Bilgrami's work was complete to the sixteenth juz' of the Qur'ān.[38] Bilgrami was a friend of 'Abd Allāh Yūsuf 'Alī, so that it is conceivable that Bilgrami's work was used by and influenced the latter. Bilgrami had died by 1938 when Yūsuf 'Alī's third edition of his translation was published.[39] Bilgrami's work was also used by Daryabadi in his translation.

Bleher, Sahib Mustaqim. *The Meaning of the Wise Qur'an: The Eternal Book of Guidance Translated in Plain English.* Birmingham, UK: Islamic Dawah Centre International (IDCI), 1436/2015. 352 pp.

Dr. Sahib Mustaqim Bleher is a British subject who embraced Islam and for both his lectures and booklets on a variety of subjects. As a professional writer and translator he edited both the Pickthall and Yūsuf 'Alī translations of the Quran for Islamic Dawah Centre International in Birmingham with the aim of modernizing their archaic-sounding language while keeping to the approach of those writers in their translations. In this work, Bleher presents a translation of his own in which he tries to remain faithful to the original, to present an easy-to-read English, and to adhere to the traditional Muslim interpretive tradition.

This translation is available for free from the Internet in pdf at https://www.islamicparty.com/quran/TheWiseQuran.pdf .

**Busool, Assad Nimer (b. 1358/1939). *The Wise Qur'an: A New Translation.* n. p.: Xlibris, 2011. 798 pp.

Born in al-Raynah, near Nazareth, Palestine, Assad Nimer Busool received his Bachelors and Masters degrees in Arabic Literature and Islamic History from the

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[38] Abdul Mājid Daryabadi, *The Holy Qur'an.* 1st edition. Karachi: The Taj Company, Ltd., 1941-1957, p. xii.

[39] Abdullah Yusuf Ali. *The Holy Qur-an: Text, Translation and Commentary.* 3rd revised edition. Lahore: Shaikh Muhammad Ashraf., 1356/1938, p. xv.

Hebrew University, Jerusalem, and his Ph.D. in Arabic and Islamic Studies from the University of California at Berkeley. He has taught Arabic and Islamic Studies at several colleges and universities, including Lake Forest College and American Islamic College. Beside the Qur'ān translation, Busool has published a number of translations of other Arabic works as well. Having studied and interpreted the Qur'ān with members of the Qur'ān Society of Greater Chicago for some years, Busool came to see a need for more correct and clearer English translation, so that he embarked on the translation here.

The translation itself is in modern English, with various helping exegetical explanations of the text in parentheses, as well as some longer comments in the footnotes. In his preface, Busool states that he relied on 17 tafsīrs of the Qur'ān, which include many of the principal classical ones as well as a more limited selection of modern ones, the latter including Sayyid Quṭb, Muhammad Rashīd Riḍā, and Jamāl al-Dīn al-Qāsimī (pp. 13-14). Busool's translation is accompanied by a large number of footnotes, the vast majority of which only contain cross references to parallel verses elsewhere in the Qur'ān, a useful idea not much implemented in other translations. Otherwise, his notes are fairly sparse. However, another of his concerns is linguistic precision in rendering Arabic terms into English. He has added to the text fifteen explanatory appendices (pp. 714-774).

Like Mīrzā Abū al-Faḍl and Ahmed Ali before him, Busool provides an unusual translation of Qur'ān 4:34, the controversial verse about treatment of rebellious wives, replacing the usual rendering of the Arabic *wa-ḍribūhunna* as "beat them" with "make love to them." He defends this translation in Appendix 1 of his book.

**Cleary, Thomas (b. 1368/1949). *The Qur'ān: A New Translation*. Chicago: Starlatch Press, 2004. vi + 301 pp.

Thomas Cleary, a Ph.D. from Harvard University in East Asian Languages and Civilizations, is a kind of linguistic polymath whose abilities include Chinese, Sanskrit, and Arabic, a variety of unrelated, different languages each having its own non-Latin writing system. Apart from his translation of the Qur'ān here and other translations from the Ḥadīth in Arabic, most of his translations seem to be from the Chinese, from Daoist, Confucian, and Buddhist texts. Although he has been said to be a Muslim, that does not seem to be the case, and he actually appears to be rather eclectic.

This work consists of a bare translation of the original text without introduction, notes, or explanation. This bareness of the text is clearly a deliberate move, an attempt to have the text speak for itself without intermediaries. There is also no Arabic text and no index. The only matter that is not part of the Qur'ān itself is a brief table of contents listing the sūrahs (pp. v-vi), as well as thematic sections indicated by Roman numerals. Al-Baqarah, for example, is divided into thirty-nine of these (the last mistakenly printed as XIX=nineteen, p. 23). These sections, a common feature of other translations as well (Yūsuf 'Alī subdivides al-Baqarah into forty sections, for example), have no classical sanction.

Cleary's translation contains many new and interesting renderings. Sometimes it seems to follow Pickthall, for example, "those who believe in the unseen" (p. 1). Some translations seem rather mild sounding, as "cause trouble there" for the Arabic "*yufsidu fīhā*," which has been more usually translated "work corruption therein" (p. 2). *Muttaqūn* is rendered "conscientious" rather than "godfearing" or some equivalent (p. 1, etc.). In general, Cleary eschews the parenthetical insertions that are so popular with most translators, though he occasionally resorts to them, as in 22:15, where he inserts [the Prophet] to clarify the meaning. Even this minimal intervention is, however, an exegetical insertion derived from Muslim commentary tradition, for this explanation does not appear in and is not obvious from the bare Qur'ānic text itself. Otherwise, Cleary oddly translates Dhū al-Qarnayn as "Master of the Two Centuries" (18:83, 86, 94), whereas "Two-horned one" or equivalent would be more normal. Cleary's English is modern, crisp and succinct, making it possible that his translation will become an important one.

A widely-distributed earlier, partial version of Cleary's translation is *The Essential Koran: The Heart of Islam: An Introductory Selection of Readings from the Qur'an*, New York: Harper San Francisco, 1993. xviii + 203 pp. This work contains rather extensive, scattered selections from the text. Here the writer indicates that he has used secondary sources like J. Penrice, *A Dictionary and Glossary of the Kor-an* (p. 172). Unlike the complete translation, Cleary's earlier work contains a considerable and provocative commentary in the notes (pp. 165-202). These notes introduce comparisons with Buddhism (p. 165). The work also has a considerable introduction (pp. vii-xviii) and a short bibliography (p. 203), all giving information about Cleary's attitude toward the Qur'ān that is lacking in the new, complete translation. Inexpensive and accessible.

**Dakdok, Usama K. *The Generous Qur'an: An Accurate, Modern English Translation of the Qur'an, Islam's Holiest Book*. Usama Dakdok Publishing, LLC, 2009.

Dakdok is an Egyptian-born Christian, apparently originally a Copt, who immigrated to the US in 1992. Dakdok is described as, "Having an expert understanding of Islam, he deeply desired to reach out to Muslims in America with the Gospel of Jesus Christ. So, in 2001, he founded The Straight Way of Grace Ministry which has a two-fold purpose: to equip the Christian church to minister to Muslims, and to warn all Americans about the deceptive methods being used by Muslims to lead so many into the cult of Islam." Dakdok even holds a B.A in Theology and a M.A. in Missiology from New Orleans Baptist Theological Seminary.[40] Dakdok's hostility to Islam appears to be so extreme that his presentation caused a schism in which Muslims were not involved at all in a church in Minnesota.[41]

The work has a definitely polemical, anti-Islam intent.

**Dawood, N[essim] J[oseph] (1346-1436/1927-2014). *The Koran*, 1st ed. Baltimore: Penguin Books, first published 1956. 427 pp. 1st revised ed., 1959. 2nd rev. ed.,

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[40] https://www.smashwords.com/books/view/491841 .

[41] http://alphanewsmn.com/pastors-job-in-jeopardy-over-islam-presentation/ .

> London and New York, 1966. 3rd rev. ed., 1968. 4th rev. ed., 1974. 447 pp. 5th rev. ed., 1990, reprinted with revisions, 1993. vii + 456 pp. Further editions later. Also, editions containing Arabic text as well as translation: 4th rev. ed. London: Allen Lane, 1978. 448 pp. + 32 pp. of plates. 5th rev. ed. London and New York: Penguin, 1990. xvi + 613 pp.[42]

Dawood was a scholar of Jewish family born in Baghdad, Iraq, who migrated to England in 1364/1945 on an Iraqi government scholarship to study at the University of London, from which he graduated, in 1949, after which he began to work for Penguin Books as a translator. Eventually, he migrated again to Princeton in the US. Other than his Qur'ān translation, he is best known for his severe abridgement of Franz Rosenthal's translation of Ibn Khaldūn's *al-Muqaddimah*, which has often been used as a textbook.

Dawood's translation appears to be the fifteenth translation in order of appearance. Its being published in the Penguin Classics series makes it the most widely-distributed translation in the world with the possible exceptions of Pickthall, Yūsuf 'Alī, and al-Hilālī and Khān. Indeed, as the 1993 edition triumphantly crows, it has sold over a million copies worldwide, an important if isolated datum about the widespreadness of a Muslim text in English. Muslims have frequently protested against it because in its earlier editions, following the nineteenth-century translation of Rodwell, it had changed the order of the chapters to an alleged chronological order, thereby doing violence to the received text. This fault was finally corrected in the 5th revised edition of 1990, which at last put the sūrahs back in the received order of the original. It has been said that the Dawood translation contains hostile remarks about the Prophet ﷺ in the introduction, but the introduction to the 1968 edition, repeated in the 1974 version, and the new introduction of the 1990 edition, repeated in that of 1993, only say that the Prophet came under Jewish and Christian influence in the Jāhiliyyah (p. 1), while admitting his honesty, sincerity, and wisdom. While such claims of outside influence are generally not acceptable to Muslims, they are nevertheless not as hostile as remarks that may be found in earlier non-Muslim translations and other orientalist works. Muslim writers have also accused Dawood of putting unfavorable constructions on the meaning of the Qur'ān in his translation,[43] but I see little evidence of that. There are also some mistakes and omissions, and some explanatory glosses added to the text are not indicated by parentheses as is the case with Pickthall's translation, although others appear in the very sparse footnotes. Indeed, there are only 271 footnotes in the 1990 edition, most of these mere brief glosses. No less than 55 of these consist only of the word "Muhammad," which also appears in three other footnotes as "Muhammad's" or "To Muhammad." Another 15 footnotes contain only "The Koran." At the same time, Dawood refers in his notes to specific places in the Bible in only six footnotes, which are hardly any compared with Rodwell or Daryabadi. Thus, to a very large extent, Dawood strives to avoid actual commentary while still producing a fluent and comprehensible text. In Dawood's translation, the marginal indications of standard Muslim verse numbers for some of the verses, which were only added from the 4th revised edition of 1974 on, still are insufficient to enable one to determine exactly what the verse number of a given text may be, so that one cannot quote Dawood by verse without checking the original or another translation at the same time for the verse number.

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[42] Skreslet and Skreslet, 6.

[43] Ziauddin Sardar, "The Eternal Present Tense," *The Guardian*, 21 June 2008 (Culture Section).

Although dependent on previous translations, especially those of Rodwell and Palmer, along with a nod to Muhammad 'Alī of Lahore, Dawood's work tends to depart from the Arabic rather freely in numerous places, so that sometimes it becomes more of a paraphrase than an exact translation. On the other hand, because it is less bound by the text, it is smoother and more readable than most translations by Muslims, which contributes to its continued popularity with non-Muslims, as well as the influence it has exerted on several Muslim translations. In fact, Dawood himself states his intention deliberately to avoid literalism (1993 ed., pp. 3-4). Unfortunately, this sometimes leads to tendentious modernist interpretations, as when in 2:55, Dawood has, "Then We revived you from your stupor," whereas a more literal and traditional rendering might be, "Then we sent you forth (or resurrected you) after your death." It is very dubious whether the word *mawt* here, the usual Arabic word for death, can be fairly interpreted as "stupor." It would seem that Dawood's translation in this case is informed by materialist ideas that an actual resurrection after death is impossible. In many other places as well, he translates specifications into the Qur'ān that are not in the Arabic original. Also, Dawood's smoothing out of the original in English tends to lead him to flatten Arabic figures of speech, resulting in a flatter text than the original Qur'ān. Thus, where Q 17:24 has a description of recommended treatment of parents which says, in a traditional, more literal translation, "Lower over them the wing of humility out of mercy," Dawood merely has, "Treat them with humility and tenderness." On the other hand, Dawood frequently presents attractive, exciting rendentions of the series of signs that begin many of the shorter sūrahs, such as Sūrah al-Mursalāt, no. 78, which also enhances his readability and helps make Dawood's translation an interesting piece of English literature in its own right. Another frequent feature of Dawood is the linking together of different verses or separate utterances into longer sentences, which has to be considered a modernizing alteration. Thus, the whole short Sūrah al-'Aṣr is rendered into English as a single sentence, which requires subordinating the second sentence to the first, and Sūrah al-Fīl is reduced to two prosy sentences. This use of longer sentences appears to destroy the parallelism of the Arabic in order to domesticate the text for a largely-monolingual non-Muslim English-reading public accustomed to reading longer prose sentences in literature, and also deviates from the succinctness of the original. Dawood provides an index only from the fifth edition on. Inexpensive. It also exists in a considerably more expensive, larger format with Arabic text.

A Muslim revision of the Dawood translation is *The Qur'an: An English Translation of the Meaning of the Qur'an.* Revised by Mahmud Y. Zayid (d. 1415/1994). Beirut: Dar Al-Choura, 1400/1980. 495 pp. This version is said to be "approved by the Supreme Sunni and Shii Councils of the Republic of Lebanon." The translator was a professor at the American University of Beirut. He was assisted by a committee consisting of Umar Farrukh, Majīd Fakhry, who was a famous professor of Islamic philosophy, and Ali Aqil. The work is supposed to correct the errors of Dawood so that the text may be used by Muslims. However, apart from restoring the correct order of the sūrahs, the changes it has made appear to be almost entirely cosmetic, consisting of placing some of Dawood's words that do not actually appear in the Arabic original in parentheses and capitalizing the names of Allāh where Dawood has failed to do that. In only a few cases have the revisers actually changed Dawood's wording. No Arabic text, hardly any notes, short introduction, short appendix on some legal matters, and a short subject index but no general index.

**Dihlawi, Mirza Hairat (c. 1266-1347/c. 1850-1928). *The Koran*. Delhi: I. M. H. Press, 1916. 3 vols. 766 pp. Vol. I, 229 pp. Vol. II, 251 pp. Vol. III, 286 pp. Reprint Calcutta, 1930.

Mirza Hairat Dihlawi was a devoted student of Sir Syed Ajmad Khan (1817-1898) and was thus an early Indian Muslim modernist and liberal. Fluent in English, Urdu, Hindi, Persian and Arabic, he was a versatile scholar, journalist, poet, historian, and editor of the newspaper *The Curzon Gazette* in 1908, when he favorably memorialized Mīrzā Ghulām Aḥmad in an obituary. Primarily an Urdu writer, he wrote a number of books against sectarianism, Sunnism, Shiʿism and Aḥmadism. In his *Afsaana-e-Karbala* he strove to disprove the Shīʿī claims about the death of al-Ḥusayn. In 1912, he wrote *Muqaddama Tafseer Ul Furqan* and a critical review on translations of the Qur'ān done by orientalists. He created a furor in the scholastic circles of England more than in India by saying, "Bukhari, Muslim and most of the Imams of Ḥadīth and History were Mughbachas; Majoosi (Magian) catamites and sodomites," in "A Critical Review of the Orientalist Translations of the Qur'ān," 1912, words he allegedly cited from al-Shahristānī. This quote makes it appear that Mirza Hairat was an early example of Ahl al-Qur'ān, rejecters of the Ḥadīth. When challenged in a court of law, he successfully defended his stance with logic and sound knowledge.[44] As a modernist, he opposed the four madhhabs as part of his criticism of all sectarianism in Islam. He was also critical of the Deobandis.[45] Furthermore, he had a political and historical interest, as can be seen from his Urdu writings celebrating the Turkish sultan 'Abd al-Ḥamīd II and the Indian martyr Shāh Ismāʿīl Shahīd. He was clearly a native speaker of Urdu, the language of most of his numerous publications, though he also has a couple in Persian.[46]

This translation is the seventh to be done in English and the third by a Muslim. As Dihlawi describes himself only as the editor (Vol. I, p. 1), it is not clear who the translator or translators may have been. A perusal of the text, however, reveals that is quite an independent work and not merely a copy or conflation of previous translations. While indeed showing a certain influence particularly from Sale among earlier translations, this work often contains new and innovative renderings. The Qur'ān translation itself was financed by Mahomed Abdul Sattar Sahib, a wealthy merchant of Colombo, Sri Lanka, to whom Dihlawi offers profuse thanks (I:i).

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[44] http://www.ourbeacon.com/cgi-bin/bbs60x/webbbs_config.pl/md/read/id/314123119168892 , commentary by a Dr. Shabbir Ahmed of Florida.

[45] https://www.islamieducation.com/mirza-hairat-deobandis-and-mawlana-fazle-haq/, consulted 11 July 2019.

[46] http://www.ourbeacon.com/cgi-bin/bbs60x/webbbs_config.pl/md/read/id/314123119169006 , consulted 11 July 2019.

The translation was intended to be accompanied by a companion volume titled *Introduction*, which was meant to contain a full commentary and to make "a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors such as Drs. Sale, Rodwell, Palmer and Sir W. Muir." (I: ii). This companion volume seems never to have appeared, however.

This book is exceedingly rare and seems not to be available on the Internet. However, there is a copy at McGill University library and I was able to obtain a copy of it from there in three pdfs, one for each of its three volumes. The work contains very few explanatory footnotes, most extremely brief.

Droge, Arthur J. (b. 1372/1953). *The Qur'an: A New Annotated Translation*. Equinox Publishing, Ltd., 2012. 736 pp.

Arthur J. Droge is a professor of New Testament and Early Christian Literature and Director at the University of California at San Diego as of 2019.

A heavily-annotated version by a non-Muslim professor of Christian studies, it is recommended for college students by such lights as Shawkat M. Toorawa and Ayman Ibrahim, not to mention Gabriel Said Reynolds.

**Durkee, A[bdullah] Nooruddeen (1357-1442/1938-2020). *The Tajwīdī Qur'an: With Meanings Rendered in Early 21st Century American English*. Edited by Noura Durkee. UK: An-Noor Educational Foundation, 1424/2003. 2,032 pp.

Born to a Roman Catholic family, the translator embraced Islam in 1972 in Jerusalem. He is the khalīfah in North America of his mentor Shaykh Dr. Ibrāhīm Muhammad al-Batāwī, Abū Dhikrī (1342-1430/1924-2009) of the Shādhuliyyah-Badawiyyah order, who gave him an ijāzah to teach Islam from a Sufi perspective in 1405/1984 or 1406/1986. Al-Batāwī was a professor of Islamic philosophy at al-Azhar University in Cairo for over twenty-five years. Durkee also previously founded the Lama Foundation at San Cristobal, NM, in 1966[47] or 1967-1970. This institution was early connected with Sufi Ahmed Murad Chisti (1314-1390/1896-1971), who was known also as Murshid Samuel L. Lewis or "Sufi Sam."[48] After that, Durkee was also instrumental in founding another school and settlement at Dār al-Islām at Abiquiu, NM in 1979-1980.

This translation, which includes Arabic text and also English transliteration, is specifically designed to help in the learning of the recitation of the Qur'ān.

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[47] *http://www.greenmountainschool.org/* and *http://www.greenmountainschool.org/bio.htm*

[48] See also Lewis's detailed biography in Andrew Rawlinson, *The Book of Enlightened Masters: Western Teachers in Eastern Traditions*, Chicago: Open Court, 1997, pp. 396-403.

Commencing the work in Alexandria, Egypt, Durkee worked on it 1994-2000, then sent it out for review and worked on revising it 2000-2003. The translation itself is said to be "built on a compendium of the shared understanding of previous translators such as M. Yusuf Ali, M. Pickthal (sic), M. Asad, the Bewleys, and Um Muhammad."[49] This would seem to show that the translator is not claiming originality for his translation. Nevertheless, as a conflation of several other translations, it still counts as an independent product. The Arabic and English transliteration appear on 1,950 opposite facing pages. The translation is written on the English pages under the transliteration. As with many translations, words necessary to render the text comprehensible are added in brackets. There are also 57 pages of notes, charts, and index.

A very few sample passages are available on Internet at http://www.an-noor.org/home.htm .

**Ebrahim, Ismail. *Qur'an Made Easy*. Ismail Khathrada and Afzal Hoosen Elias (b. 1374/1955), eds. Karachi: Zam Zam Publications, 2004. 1274 pp. Another ed.: *Quraan Made Easy: Transliteration and Translation*. Karachi: Zam Zam Publications, 2004. 928 pp. Another ed.: *Complete Quraan Made Easy* (*English Version*). Karachi: Zam Zam Publications, 2004. 752 pp.

Elias is a South African shaykh who has the title Mufti.

The chief translator and editors are named on p. 42 of the electronic version, which might be an unnumbered p. 41 in the printed edition, where it states that Ebrahim did most of the translation, Khathrada edited it without changing the meaning, and Elias added explanatory notes in brackets taken from *The Noble Qur'an: Tafseer-e-Usmani of Shabbīr Aḥmad 'Uthmānī*. This text crediting the translator was written by Elias in 1432/2002, which must contain a mistake, as 1432=2012, not 2002, and thus 2012 may be the actual date of the electronic version as well as of some revision to the text, as the cover page states that it is the revised edition.

This work consists of the English translation with explanatory comments introduced in parentheses into the text itself.

This work is normally available on the Internet at http://www.alislam.co.za/ .

**Fakhry, Majid F. (b. 1341/1923). *The Qur'an: A Modern English Version*. Reading, UK: Garnet Publishing, 1997. viii + 446 pp.

The translator is a retired Lebanese professor of philosophy from the American University of Beirut who also worked as a visiting professor at various universities in the USA and the Near East, including Georgetown, UCLA, Princeton, and Kuwait University. Of Shīʿī origin, he married a Christian woman, became a Christian, and lives in America.

Fakhry undertook this translation with the help of Mahmud Zayid, who died in 1415/1994. This is the same Zayid who produced a slightly-revised version of Dawood's translation with Fakhry's help (see under Dawood). Fakhry says that Zayid

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[49] *http://www.islamicbookstore.com/b8041.html*

"offered valuable assistance with the revision and annotation of the translation of the work." This, as well as the fact that Zayid shared the copyright with Fakhry, leaves open the question of to what extent the work belongs to Fakhry more than Zayid. Although Pickthall and Dawood have each occasionally influenced Fakhry, on the whole it is quite an independent effort. It is accompanied by 885 very brief glosses, which provide exceedingly little annotation. Index (pp. 437-446) but no Arabic text.

A peculiar feature of this translation is its very odd verse numbering scheme of Sūrah al-Baqarah, where Fakhry has 292 verses instead of 286, which agrees neither with the accepted Egyptian numbering of Ḥafṣ 'an 'Āṣim, nor with the obsolete Flügel edition. He also has, like Flügel, only 205 verses for Sūrah al-A'rāf. This could lead to people making errors when referring to the verses by number.

Another version of the same translation with the Arabic text and approved by al-Azhar is *An Interpretation of the Qur'an: English Translation of the Meanings*. Reading: Garnet Publishing, Ltd., 2001. 656 pp. The same has also been published as *An Interpretation of the Qur'an: English Translation of the Meanings: A Bilingual Edition*. New York: New York University Press, 2004. 645 pp.[50]

**Faridul Haque, Shah. *The Holy Qur'an: An English Translation from "Kanzul Iman"*. Delhi: Taj Co., c. 1988. xvi + 912 pp.

This work is a bare translation without notes. The translator claims that his work is derived from the Urdu translation or paraphrase of Aḥmad Riḍā Khān published in 1910. Aḥmad Riḍā Khān (in this book rendered as Ahmed "Raza Khan") (1272-1340/1856-1921) of Baraylī in Uttar Pradesh, India, was a Qādirī Sufi who was a strong defender of traditional spirituality associated with tomb shrines of shaykhs and celebration of birth festivals, such as the mawlid or birthday of the Prophet ﷺ. The movement he founded is called Ahl-i Sunnat, and its followers are commonly known as Baraylawīs (Bareilvis). Aḥmad Riḍā Khān engaged in a lifelong polemic against the Ahl al-Ḥadīth and Deobandīs in India.[51] Thus, this work is a Baraylawī one, although the translator actually seems to have based his translation on the earlier English versions of Yūsuf 'Alī and Pickthall. Presumably the "Raza Khan" version has affected some of the meanings the translator adopted. Indeed, Neal Robinson has catalogued some tendentious translations that appear in this text, including exegetical expansions that are not found in the Arabic Qur'ān. These include glorifications of the Prophet ﷺ through identifying various words and phrases as referring to him; for example, the star of 53:1.[52] The Arabic text appears alongside the English.[53]

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[50] Skreslet and Skreslet, 16.

[51] On Aḥmad Riḍā Khān's biography, see Usha Sanyal, *Devotional Islam and Politics in British India: Aḥmad Riza Khan Barelwi and His Movement, 1870-1920*, Delhi: Oxford University Press, 1996.

[52] Neal Robinson, "Sectarian and Ideological Bias in Muslim Translations of the Qur'ān," *Islam and Christian-Muslim Relations*, 8 (1997), 263-265.

[53] This work is found on the Internet at http://www.trueislam.info/Literature/Quran/QuranMain.htm and at http://www.ahadees.com/english-translation.html and in separate

**Faruqi, Mohammad Zafar. *Holy Qur'an, along with Understanding (English)*. Karachi: Badr Publications, 1979.

Contains Arabic original with English translation.

**Fatmi, Hanif Akhtar. *Holy Qur'an*. London: Islamic World Mission, [1990s]. 599 pp.

This is a translation into English of Aḥmad Raza Khan Baraylawī's Urdu translation or paraphrase of the Qur'ān titled *Kanz-ul-īmān*. The Baraylawīs are a neo-traditionalist movement inside of Islam that is mainly found in South Asia. They place emphasis on Sufism and the intercession of the Prophet ﷺ.

**Ghali, Mohammad Mahmoud (b. 1338-9/1920). *Towards Understanding the Ever-Glorious Qur'an*. 1st ed. Cairo: Dar an-Nashr for Universities, 1997. ii + II + 609 pp. 2nd ed. 1998. iii + IV + 608 pp. 5th ed. Cairo: Dar al-Shurouq, 2007.

The translator was an Egyptian professor at al-Azhar University in Cairo in the Faculty of Languages and Translation. He spent 20 years interpreting the meanings of the Qur'ān into English. He obtained his Ph. D. in Phonetics from the University of Michigan. He also studied phonetics at the University of Exeter in the UK. Ghali authored sixteen books in Islamic studies, in Arabic as well as in English. His English books include *al-Salat*, authored with Shawki Sukkari (1961), *The Prophet* Muhammad *and the First Muslim State: A Short History of the Prophet* (1992), *Moral Freedom in Islam* (2000), *Islam and World Peace* (2001), *Man and Eternity in Islam* (2003), *Child Education in Islam*, co-authored with 'Abd Allah Nasih 'Ulwan (1928-1987) and Khalifa Ezzat (2004), and *Synonyms in the Ever-Glorious Qur'an*. He was a founder of the faculty of languages and translation at Al-Azhar University. He was also a member of many Islamic organizations working in the field of interpreting the meanings of the Qur'ān into different languages in Egypt, Saudi Arabia, Turkey, and other countries. For some years in the 1970's, he worked as the head of the English department at King 'Abd al-'Azīz University at Jiddah in Saudi Arabia. A believer in the inimitability of the Qur'ān, he has stated that one cannot rely on any particular translation and thus new translations should be produced at least every ten years to conform with current English usage.[54]

On the whole, the translator, who has been influenced especially by Pickthall and Arberry, has produced a work that is better than most of those by non-native speakers of English. He has also tried to maintain the readability of the work by keeping parenthetical insertions to a minimum, while using 1,799 brief footnotes to clarify the meaning when needed. Most of these are merely glosses, but in a few places the translator criticizes Pickthall and Arberry. Although Professor Ghali has a theory that each Qur'ānic term should be matched with a particular English word

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files by sūrah at http://al-quran.info/#&&sura=1&trans=en-faridul_haque&show=both,quran-uthmani&format=rows&ver=1.00 .

[54] Personal interview with Dr. Ghālī in Cairo, 25 August 1999.

if possible (p. II), this idea does not seem to have adversely affected the translation's smoothness. The translation is accompanied by the Arabic text. It also contains a certificate of approval from al-Azhar, and is printed attractively on good-quality paper. It ends with a table of contents but no index.[55]

**Gohari, M. J. *The Qur'an*. Oxford Logos Society, 2002. 510 pp.

Born in Afghanistan, M. J. Gohari is an author residing in the UK. His other books include *The Taliban: Ascent to Power, 2000*, and *The Story of the Pakistan Air Force 1988-1998: A Battle Against Odds.*

**Hamīdullāh, Muhammad (1326-1423/1908-2002). *A Simple Commentary of the Holy Qur'an*. Durban; n. p., 1960.

This is a translation of the Hamīdullāh's popular French version, *Le Saint Coran.*

**Hammad, Ahmad Zaki [Mansur] (b. 1365/1946). *The Gracious Qur'an : A Modern Phrased Interpretation in English*. Lisle, IL: Lucent Interpretations LLC, 2007. 2 vols. 1514 pp. Another, one-volume ed. is Arabic-English Parallel Edition (18th ed.). 2014. xlii + 1404 pp., with different pagination.

The translator, Dr. Ahmad Zaki Mansur Hammad, is an Egyptian scholar. Hammad married Entisar M. (b. 1954), and their children at least include Salma (b. 1974) and Osama (b. 1977). Hammad studied at Al-Azhar University, where he was awarded the graduate degree of 'ālimiyyah from the Faculty of Theology. He holds a Ph.D, in Islamic Studies from the University of Chicago. Hammad is the author of a study of translation of Abū Ḥāmid al-Ghazālī's *al-Mustaṣfā min 'ilm al-uṣūl, The Quintessence of the Science of the Principles of Islamic Law*; and also *Islamic Law: Understanding Juristic Differences, a Primer on the Science of al-Khilāf al Fiqhī in Light of the Shari'ah Sources.* He lived in the United States for a long time, during which he served two terms as President of the Islamic Society of North America (ISNA) before returning to Egypt. He now teaches Islamic Civilization and the Primary Disciplines of Qur'ān Commentary, the Prophetic Traditions, and the Principles of Islamic Law at al-Azhar University, the Faculty of Languages and Translations, Department of English, in Cairo, Egypt. He is also a member of al-Azhar's Faculty of Sharī'ah, Department of Juristic Studies.

The translation was released under the auspices of the Universal Knowledge Institute headed by Dr. Seema Imam. The translator worked on this project for twenty years, about 1986-2006. According to Hammad's own statement, he formed a committee of scholars to assist him, expecting the work to take five years, but it took fifteen.[56] Several commentaries by Hammad on individual sūrahs appeared previously in 2000; presumably these have been incorporated into this complete work. Volume One contains the complete text of the translation, along with concise introductory materials, annotated names and themes of the sūrahs, and indexes. The translation is accompanied by a commentary made up of notes placed in brackets. Volume Two presents the Arabic text of the Qur'ān in a new layout, along with an elaborate study that introduces the message-content of the Qur'ān in the context of its form and style, a review of the history of Qur'ān's translation, and a description of the approach and features of this translation. The one-volume version has the Arabic and English in parallel columns, with a necessarily different pagination. A significant, but nonetheless concise notation section is devoted to answering several hundred questions that may present themselves to readers who are unfamiliar with the Qur'ān's historical context and revealed purpose.

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[55] Available on the Internet at at http://al-quran.info/#&&sura=1&trans=en-mahmoud_ghali&show=both,quran-uthmani&format=rows&ver=1.00 , in separate files by sūrah.

[56] *"Al-diqqah wa-wuḍūḥ al-lughah .. ma'āyīr li-tarjamāt ma'ānī al-Qur'an al-karīm,"* *al-Ahrām*, 3 August 2008, p. 34.

The translation presents only very brief introductions to the sūrahs and no notes. While Hammad avoids parentheses, he nevertheless sets off his editorial insertions or exegetical expansions of the text with unobtrusive but visible quote marks.

**Hashemi, Badr. *The Qur'an: Treasure of the Faith of Islam. Sacred Arabic Text and Parallel Transliteration. English Translation and Paraphrasing.* Islamabad: The Holy Qur'ān Research Foundation (Trust), 2016. 6 vols.

**al-Ḥāyek, 'Izziddīn. *An Approximate, Plain and Straightforward Translation of the Meanings of the Honorable Qur'an in the English Language.* Damascus: Dār al-Fikr, 1416/1996. xxxvi + 988 pp.

The translator is a traditionally-qualified shaykh from Syria.
This translation includes the Arabic text and an index.

***The Holy Qur'an: Aal al-Bayt Institute Translation*. 2007.

This anonymous translation is by the Royal Aal al-Bayt Institute of Islamic Thought of 'Ammān, Jordan, an organization sponsored by the Jordanian King 'Abd Allāh II. The text contains frequent omissions and infelicities, as for example Qur'ān 2:29, "He it is Who created for you all that is in the earth; then He turned to heaven and levelled them seven heavens and He has knowledge of all things." "Levelled" here for *sawwāhunna* does not produce a clear meaning. The translation of "sedition" for *fitnah* in Arabic in 2:191, 217 also does not appear to be suitable for the verses in question. The text only rarely adds explanations marked in parentheses, preferring to present the bare text.

**Hulusi, Ahmed (b. 1364/1945). *Decoding the Qur'an: A Unique Sufi Interpretation.* Tr. by Aliya Atalay. n. p.:n. p., 2013. [xvi +] 695 pp.

Ahmed Hulusi, who authorized this translation is a Turkish professor and philosopher who, after not being particularly religious in his youth, even though he believed in God, went through a kind of spiritual crisis and religious revolution as a result of his father's death in 1963, after which he intensely studied classical Muslim religious literature for two years, possibly mostly in Turkish. Because of the 28 February 1997 quasi-coup in Turkey removing the Islam-oriented government of Necmuttin Erbakan, Ahmed Hulusi and his wife, Cemile, moved first to London, where they resided for a year, after which they moved to the United States, where they have remained.

This work, like several others, professes to be a translation of the interpretation of the Qur'ān by a scholar in another language. In this case, it is claimed to be the translation of the interpretation of the Turkish scholar Ahmed Hulusi titled in Turkish *Kur'ān-ı Kerīm Çözümü*. But it was actually translated in 2012-2013 by Aliya Atalay, assisted by Guner Turkmen and Onder Tuncay, so the English is theirs.

The translation itself (pp. 53-687) is characterized by many exegetical expansions, some of which are included in the translated verses without being noted as additions, and others of which are placed in parentheses to show that they are not part of the original text. The translation is claimed to be Sufi, but it contains many modernist elements, including scientizing.

**Husain, S. Athar (b. 1338/1920). *The Message of al-Qur'an*. 2nd English edition. Lucknow: Academy of Islamic Research and Publications, 1977. 298 pp. Originally published c. 1974.

This is almost a verbatim copy of the Syed Abdul Latif translation listed above, with minimal changes. One of these changes has been to omit the refrains from the Qur'ānic verses, which is a distortion of the Qur'ānic text and certainly no improvement. There are no verse numbers given, presumably in order not to distract the reader, but their absence makes this translation impossible to use as a handy reference. Although it was published by the prestigious Nadwat al-'Ulamā' press of Lucknow, India, it appears that the translator, who came from Faizabad in Uttar Pradesh, was an Indian civil servant rather than an 'ālim.

**Hussain, Musharraf (b. 1377 or 1378/1958). *The Majestic Quran: A Plain English Translation*. Nottingham, UK: Invitation Publishing, 2018. xix + 1346 pp.

Born in Bhatta, Pakistan, Dr. Musharraf Hussain is the chief executive of Karimia Institute, Nottingham. He came to Britain from Pakistan in 1966 with his parents to the town of Halifax, where he memorised the Qur'ān, learnt tajwīd and basic Qur'ānic Arabic. He attended Aston University, studying biochemistry both at the undergraduate and graduate levels and obtaining his Ph.D. in that subject in 1984. After that, he worked as a research scientist at Nottingham Trent University 1984-1990 and then decided to dedicate himself to serving the Muslim community full time. He studied the Islamic sciences, including the ḥadīth, at a seminary in Pakistan under the guidance of Justice Pir Muhammad Karam Shah 1990-1991, and then at Al-Azhar University in Cairo, Egypt, 1991-1994, where he earned a BA in Islamic studies. He was awarded an OBE by Her Majesty the Queen in 2008 for his services to community relations in Britain. Formerly he was the director of the

PGCE teacher training course and vice chair of the Association of Muslim Schools (2000-2003) as well as the chairman of the Christian Muslim forum (2008-10).

This work is mostly a simple translation, as it has very few notes. It is accompanied by the Arabic text in the script favored in South Asia. Beside the Arabic text is an aphoristic statement in English highlighting some of the meaning of the page. The translation itself puts its exegetical additions in italics to distinguish them from the actual content of the Qur'ānic text. For longer explanations of difficult passages, Hussain has added very few footnotes. The translation is also divided into separate sections of text, each of which is given its own title summarizing its contents. Hussain states his intention to produce a work which is "faithful and accurate in expressing the exact meaning of the Quranic words," and at the same time is in "plain English: simple words and avoiding archaic words and turns of phrase" (p. xvii). He also specifically criticizes the "old-fashioned" and "outdated" language of Marmaduke Pickthall, Abdullah Yusuf Ali, and Sahih International (p. xvi).

In addition to the translation, Hussain has a table of contents by surāh (pp. xi-xiv), an introduction (pp. xvi-xix), acknowledgements, especially of his "team" who assisted him (p. xix), introductions to each of the surāhs, a short bibliography (p. 1309), and indices (pp. 1310-1346).

**Irving, T[homas] B[allantyne] (Al-Hajj Ta'līm 'Alī Abū Nasr) (1332-1423/1914-2002). *The Qur'an: The First American Version.* Brattleboro: Amana Books, 1985. 401 pp.[57] A later, apparently unaltered version of Irving's translation with the same pagination is entitled *The Qur'an: The Noble Reading.*

T. B. Irving, a Canadian born at Preston, ON, embraced Islam in the 1930's, or, by another account, in the early 1950's. He received his Ph.D. from Princeton in Arabic and Spanish. For many years, he was a professor at the University of Tennessee at Knoxville. He also founded the Near Eastern Studies program at the University of Minnesota.

The idea of translating the Qur'ān's meaning into English first occurred to the writer about 1957 while on a Fulbright grant in Baghdād.[58] His work is an attempt to render the meaning of the Qur'ān in contemporary American English. Sometimes he is criticized for using colloquial expressions that do not sound lofty enough for the Qur'ān. However, it was the intention of the translator to produce something colloquial. Although the translation is an independent effort, it is clearly influenced by that of Muhammad 'Alī of Lahore. Contains an introduction on translation and short introductions to the sūrahs but has no index.

The same work has been reissued as *The Noble Qur'an: Arabic Text and English Translation.* Amman: Majdalawi Educational Institute, 1992. 1208 pp. This second version has included the Arabic text as well as the consecutive numbering of all the verses, features not found in the first edition. This is the main reason it is so much longer. However, it has been said that mistakes persist more in the reissue than in the original.

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[57] Skreslet and Skreslet, 17-18.

[58] Thomas Ballantyne Irving, *Selections from the Noble Reading: An Anthology of Passages from the Qur'ān*, reprint of 2nd edition, Cedar Rapids, IA: Unity Publishing Co., 1401/1980, p. viii.

Another reissue is: *The Noble Qu'ran: The First American Translation and Commentary*. Brattleboro, VT: Amana Books, c. 1992. lxix + 604 pp.

**Itani, Talal (b. 1380-1/1961). *Qur'an: English Translation: Clear, Pure, Easy to Read Modern English*. Dallas & Beirut: ClearQuran.com, [originally 2012]. x + 241 pp. Another version from 2017. 116 pp.

According to his own statement, "Talal Itani is an electronics engineer, software developer, and writer. He was born in 1961, in Beirut Lebanon. He immigrated to the United States when he was 18, seeking education and peace. In 1983, he graduated with a Master's degree in Electrical Engineering. After a few years of employment, he founded a research and development company, which quickly became successful and renowned in the field of telecommunications.

"Talal first encountered the Holy Qur'ān in 1992. He studied and researched the Qur'ān for 15 years, then decided to translate it himself, into clear and easy-to-read modern English. The translation, which he published in 2012, is praised as pure, clear, and very faithful to the Arabic Original. Talal currently develops software and maintains the Qur'ān translation. He lives in the United States, is married, and has two adult daughters."[59]

The translation contains the bare text. There is no introduction or index, only the text. The translation, in fairly simply, idiomatic English, seems quite free of sectarian lopsidedness and does not appear closely to follow any previous translation, though some influence can be seen from the translation of T. B. Irving.[60]

**Jafri, S. N[ajm] A[l-Dīn]. *Al-Qur'an ... English Interpretation with Arabic Text and Brief Explanatory Notes Including a Discourse on Five Glorious Principles of Islam, a Portrait of the Life of Prophet* Muhammad *and a Sketch of the Life of Prophet Abraham, with a Foreword*. Simla: Friends' Qur'an Society, c. 1935- .

Jafri also published with Ralph Oakden *The History and Status of Landlords and Tenants in the United Provinces*, Allahabad: Pioneer Press, 1931, and by himself the undated Urdu work *Bharat mata*, Lakhnaw: Anvar ul-Matabi'.

This Qur'ān translation presents the Arabic original and English translation in parallel columns, with notes on opposite page. Apparently the work is unfinished.

**Jasser, Mohamed Kais (1942-2009). *The Holy Koran: An Interpretive Translation from Classical Arabic into Contemporary English*. N. p.: Acacia Publishing, 2008. 484 or 506 pp.

Dr. Mohamed Kais Jasser was a well-known cardiologist and specialist in nuclear medicine. He graduated from University of Damascus, Faculty Of Medicine, and in 1963 immigrated to the United States with his pharmacist wife. He resided in Phoenix, AZ, where he was affiliated with Banner Good Samaritan Medical Center, Phoenix Baptist Hospital, Saint Luke's Medical Center, and Arrowhead Hospital and practiced medicine for fifty years During Desert Storm, he appeared over 80 times on CNN discussing the nature of the conflict in the Middle East. His son Mohamed Zuhdi Jasser (b. 1967), also a nuclear cardiologist in Phoenix, is a controversial media figure because of his outspoken support for the neocons, US Middle East interventions, and Israel and his condemnation of all the major Muslim institutions in the US.

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[59] https://www.goodreads.com/author/show/7997771.Talal_Itani .

[60] This translation is available in pdf from https://www.clearquran.com/downloads/quran-english-translation-clearquran-edition-allah.pdf .

**al-Jibouri, Yasin T. (b. 1365/1946) *Holy Qur'an: Text & Translation*. 2014.

Al-Jibouri, who also revised the translations of M. H. Shakir and S. V. Mir Ahmed Ali, was born in Baghdad, Iraq, in 1946, obtained his B.A. in English in 1969 from the College of Arts, Baghdad University, and his M.A. in English from (then) Atlanta University (now Clark-Atlanta University), Atlanta, Georgia, at the end of 1978. He also holds certificates in computer programming. Al-Jibouri, a Shīʿī, edited, translated, and wrote many books and articles.

An ongoing, incomplete project.

**Jones, Alan. *The Qur'an*. Exeter: E. J. Gibb Memorial Trust. 2007. 624 pp.

Alan Jones was a professor of Arabic at Oxford, UK.

There is a general introduction, each sura has its own introductory note, and there is a full index. No accompanying Arabic text.

**Kaskas, Safi. The Qur'an: A Contemporary Understanding. Fairfax, VA: Bridges of Reconciliation, 2015. xxxiii + 358 pp.

Safi Kaskas is a Lebanese Muslim from Beirut who immigrated to the United States in 1968. He describes himself as "an administrator in the managerial sciences with over 40 years of broad-based experience in strategic planning, leadership and business ethics with an emphasis on strategic management in the corporate and academic worlds." Also, he co-founded East West University in Chicago, IL, for which he acquired accreditation and built a fundraising base. He further works as a strategy consultant for a businesses in the USA and Saudi Arabia. He founded and leads Strategic Edge Management Consultants, working to help corporations develop their business portfolios. His group also founded the American Strategic Healthcare Management Company (ASHM)[61]. Thus, as is typical of many of the writers in this book, he has no classical religious training and comes entirely from a business background.

While describing himself as the main translator, he also gives credit to a group of Evangelical Christians in the US led by David S. Hungerford and a group of Saudis from Jiddah (p. vi). Kaskas attacks the Dawood and al-Hilālī/Khān translations, calling the latter "a supremacist Muslim, anti-Semitic, antiChristian polemic" (p. ix). It is also significant that the translation is introduced by Professor Marc Gopin, the Director of the Center for World Religions, Diplomacy and Conflict Resolution School for Conflict Analysis and Resolution at George Mason University. This is a center which works to achieve interreligious harmony (pp. iii-iv). Kaskas undertook the translation to counter anti-Muslim sentiment, and this work is his bare translation, available online in pdf at http://kaskas.com/wp-content/uploads/2019/01/quran-translation_FULL.pdf . The work contains many eirenic and scientistic interpretations, including the al-ṭāriq in Sūrah 86, the piercing star, is actually the pulsar, while the word sijjīn in Sūrah 83 and elsewhere, connected etymologically with sijn=prison, actually refers to a locked-in digital data record, while 'illiyūn/'illiyīn refers to a digital data record (pp. x fn. 1, xxvii, 327, incl. fn. 92, 330, incl. fn. 94).

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[61] http://kaskas.com/about/ .

But a second, more complete version of the same work is Kaskas, Safi, and David S. Hungerford. The Qur'an, with References to the Bible. Fairfax, VA: Bridges of Reconciliation, 2016. xl + 570 pp. The big difference in this expanded version of the work is the inclusion of some commentary with many references to parallel biblical verses in footnotes. These references never privilege the Qur'ān over the Bible or vice versa, but merely illustrate the similarities and parallels. In this, Kaskas and Hungerford have been preceded by a number of previous translators, including both Daryābādī and Mawdūdī, but here the references are not the same.

**Khaleel, Kaasem. *The Magnificent Message : A Modern Translation of the Qur'an: Holy Revelation from Almighty God – Complete.* Ed. by Judy Kay Gray. Knowledge House Publishers, 2008. 2 vols. 1117 pp.

Kaasem Khaleel is a Ph.D. who has authored some twenty books on health, nutrition, spirituality, and the relationship of religion and science.

This is a prosy translation meant to be in the contemporary language. It indulges and numerous allegorical translations and additions to the text, only some of which are marked off by parentheses in the time-honored tradition of Qur'ān translation. For example, Khaleel offers an exegetical translation for 113:1-2: "Pray, 'I seek the protection of the Lord of the rising inspiration (of the divine light), from the vile energy He (Himself) created,'" which is more conventionally translated, "Say, 'I take refuge with the Lord of the daybreak, from the evil of that which He has created.'" Occasional long explanatory notes are provided. Lacks Arabic text. To avoid interrupting the flow of the translation, the verses are not numbered.

**Khalidi, Tarif (b. 1357/1938). *The Qur'an.* Viking, 2008. 560 pp. Also published London: Penguin Classics, 2008. 560 pp.

Tarif Khalidi is a Palestinian Muslim born in Jerusalem. He received his doctorate from the University of Chicago in 1970 and then was a history professor at the American University in Beirut (AUB) 1970-1996. Then he went to Cambridge

University, UK, 1996-2002. Since 2002, he has held the Sheikh Zayed Chair of the Center for Arabic and Middle Eastern Studies (CAMES) at the American University in Beirut. His books include *The Muslim Jesus, Arabic Historical Thought in the Classical Period*, and *Classical Arab Islam*.[62]

The translation, like those of Dawood, Cleary, and Abdel Haleeem, attempts to render the Qur'ān without notes or explanation, in order to let the text stand on its own. This includes the parenthetical insertions that are so common in many or most translations. But the price paid for this is that Khalidi is nevertheless unable to avoid exegetical expansions of the basic text. Thus, even for the refrain of the divine names *al-Raḥmān al-Raḥīm*, he has, "Merciful to all, Compassionate to each!" whose interpretive expansion is quite obvious. Khalidi also attempts to capture the meaning as well as the rhythm of the Arabic in his translation. As in the Arberry translation, poetic passages are rendered as poetry, and other passages with longer sentences as prose.[63]

In his work, Khalidi includes a considerable introduction (pp. ix-xxii) dealing with the history and character of the Qur'ān. Although he avers, "Good Muslim manners dictate that copies of the Qur'ān cannot be bought, only bestowed piously in return for a pious gift from the buyer" (p. ix), in fact most Qur'āns actually are sold today. Regarding the universality of the text, Khalidi observes, "But the very allusiveness of the text, its impersonality, its meta-historical tone, seem almost deliberately to de-emphasize context, and to address its audience or readers in a grammatical tense that I have elsewhere called 'the eternal present tense'" (p. xii). Discussing the Qur'ān's history, the translator affirms that the main Muslim historical narrative of its origin is essentially correct and that the version that we have today was redacted under the third caliph 'Uthmān c. 29/650 (pp. xiii-xiv). He interprets the seven *aḥruf* upon which the Qur'ān was revealed, according to a famous Ḥadīth, as being, "seven registers, or perhaps tropes, of the Qur'ān, cited most commonly by the exegetes as follows: command, prohibition, glad tidings, warnings, sermons, parables and narratives" (p. xvi); this completely ignores the usual and far commoner interpretation of the exegetes of the seven *aḥruf* as referring rather to seven modes of speech or even dialects, so that the Qur'ān encompassed all the varieties of speech of the Arabs. Most interestingly, Khalidi also denies the physicality of the pleasures of paradise, saying, "...the Qur'ān explicitly denies carnal pleasures in paradise (e.g., Qur'ān 52:23)." Adding to this theme, he says, "In other words the punishment is frequently the sin itself revealed and experienced in its true horror while the reward of virtue is its fruit: amity and peace" (p. xviii). These statements reflect clear modernism and not the usual classical understanding of paradise. Nor does the cited verse seem that supportive of Khalidi claim.

**Khalifa, Rashad (1354-1410/1935-1990). *The Qur'an: The Final Scripture (Authorized English Version)*. Tucson, AZ, 1978. Reprint or revision, 1981. 600 pp.

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[62] *http://wwwlb.aub.edu.lb/~webmgate/fall2002/tarif_khalidi.html* .

[63] Ziauddin Sardar, "The Eternal Present Tense," *The Guardian*, 21 June 2008 (Culture Section).

Another reprint Tucson: Islamic Productions, c. 1981. 525 pp. Another ed., called Rev. ed. 1989. *Qur'an: The Final Testament: Authorized English Version.* 1989. 700 pp. Another ed. *Qur'an: The Final Testament (Authorized English Version).* Rev. ed. Fremont, CA: Universal Unity, 1992. 536 pp.

Khalifa was an Egyptian agricultural engineer born at Kafr al-Zayyāt in the Nile Delta. Born into a Sufi family, he rejected Sufism and the adulation of shaykhs in the mode typical of the modern-educated, especially those in the sciences. He received a BS in Agriculture from 'Ayn Shams University in Cairo, then he came to the US in 1959 to earn an MS in Biochemistry from Arizona State University and a Ph.D. from the University of California at Riverside. Staying in the US, he became the imam of a masjid in Tucson, AZ. Khalifa gained religious notoriety first by numerological justifications of the Qur'ān's divine origin, a pseudo-scientific activity that has been popular among Muslims who are dazzled by the technologies of modernity. He aroused opposition from his insistence on the truth of his numerological schemes, which he based on the computer and the number nineteen, which is also held sacred by Baha'is.[64] The learned scholars of Islam have always reacted with reserve toward such schemes, not only because their sources, as in this case, may derive from outside of Islam, but also because they have been naturally reluctant to tie the significance of the Qur'ān to any current fads in so-called "scientific" knowledge. In face of such opposition, Khalifa more seriously deviated from Sunnī Islam first by denouncing the Ḥadīth, then by proclaiming himself to be a prophet superseding Muhammad ﷺ. He even denounced two verses of the Qur'ān (9:128-129) as false, based on his numerological analysis, even though they continue to appear in at least some of the versions of his translation. To promote his views, he founded an organization called United Submitters International, which continues to exist. Subsequently Khalifa was killed by unknown assailants in Tucson. He is regarded by many Muslims as an apostate, and his translation contains plenty of examples of unprecedented modernist interpretations.[65]

**Khalilur Rahman, Muhammad (1324-1408/1906-1988). *The Clarion Call of the Eternal Qur'an.* Dhaka: n. p., 1991.

Khalilur Rahman, a Bengali from Bangladesh, was the son of Shamsul Ulama Muhammad Ishaque of Burdwan in West Bangal, who was himself Ishaq Bardwani, a student of Ashraf Ali Thanwi.

**Khan, Muhammad Ayyub (b. 1341/1923). *The Holy Qur'an in English Language as Near to the Original Text as Possible.* Lahore: Idara Isha'at-ul-Quran, no date [but estimated by Worldcat to be c. 1990-1994]. 622 pp.

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[64] His numerology is dealt with at length by Abu Ameenah Bilal Philips, *The Qur'ān's Numerical Miracle: Hoax and Heresy*, Riyadh: al-Furqan Publications, 1407/1987. iii + 88 pp.

[65] Versions of this translation are available on the Internet at http://al-quran.info/#&&sura=1&trans=en-rashad_khalifa&show=both,quran-uthmani&format=rows&ver=1.00 in separate files for each sūrah.

Khan was born in the northern Punjab and served as a physician in the Pakistani army from 1949 to 1975, reaching the rank of colonel. Thus, he belongs to the well-established tradition of non-scholarly translators.

On the whole, this translation seems to be most influenced by the vocabulary and phraseology of Arberry, who was clearly consulted by the translator. Sometimes, the work seems like a revision of Arberry. It is also possible, perhaps likely, that the translator consulted the earlier versions of Pickthall and Muhammad 'Alī, as those seem to find some echoes here. The work contains both the Arabic original and the translated text. The translation is complete, but there are no notes, introduction, or index.

Available on the Internet at http://www.Qur'ānweb.org/english/index.htm .

**Khan, Wahiduddin (b. 1343/1925). *The Qur'an*. New Delhi: Goodword Books, 2009. xxiii + 600 pp.

Wahiduddin Khan is a famous Indian 'ālim who upholds an eirenic view of other religions along with conservative practice and spirituality. He was born in Uttar Pradesh in a Pashtun family and studied for six years (1938-1944) at Madrasat al-Islāḥ at Sarai Mir. He wrote many books, including the Urdu *'Ilm-i Jadīd ka Challenge*, translated into English as *God Arises*, a Muslim response to the challenges of modern science which in its Arabic form as *al-Islām yataḥaddā* achieved great fame in the Arab world in the 1970s. He has constantly engaged in peace campaigns, especially with Hindus, and in interreligious meetings and dialogues. Based in Delhi, he has published the Urdu monthly magazine *al-Risālah* since 1976, with an English edition being added in 1984 and a Hindi version in 1990.

This translation is designed to be economical for wide distribution. With the main body of the translation presented in an appealing, accurate, and idiomatic modern language, it contains a fair number of footnotes. Although the text is paragraphed as prose, the verses are numbered, with each number preceding its verse as in most contemporary Bible translations.

**Khattab, Mustafa (b. 1397/1977). *The Clear Qur'an: A Thematic English Translation of the Message of the Final Revelation*. 1st ed. n. p.: Book of Signs Foundation, 2016. 375 pp.

The author is an Egyptian born in al-Minūfiyyah Governorate. He was a member of the first team that translated the Ramadan night prayers (Tarāwīḥ) live from the Sacred Mosque in Mecca and the Prophet's Mosque in Medina (2002-2005). He memorized the entire Qur'ān at a young age, and later obtained a professional ijāzah in the Ḥafṣ style of recitation with a chain of narrators going all the way to Prophet Muhammad (peace be upon him). Dr. Khattab received his Ph.D., M.A., and B.A. in Islamic Studies in English with Honors from Al-Azhar University's Faculty of Languages & Translation. He lectured on Islam at Clemson University (OLLI Program, 2009-2010), held the position of Lecturer at Al-Azhar University for over a decade starting in 2003, and served as the Muslim Chaplain at Brock

University (2014-2016). He is a member of the Canadian Council of Imams and a Fulbright Interfaith Scholar. He has served as an imam in the U.S.A. and Canada since 2007 and is the author of *The Nation of Islam* (2011) and contributor to the *Encyclopedia of Muslim American History* (2010). His forthcoming work is *Outfoxing Fox News: A "Fair & Balanced" Study of the Network's Coverage of Islam & Muslims After 9/11*. He is as of 2018 an imam in Canada.

This translation, which is available in an inexpensive form without Arabic text, is "Approved by Al-Azhar Endorsed by Al-Furqaan Foundation and The Canadian Council of Imams."

**Kidwai, Abdur Raheem. *What Is in the Qur'an? Message of the Qur'an in Simple English*. New Delhi: Viva Books, 2013. 310 pp.

Professor Kidwai of the English Department at Aligarh Muslim University in India has long been interested in and commented on translations of the Qur'ān.

**Malik, Muhammad Farooq-i-Azam (b. 1362/1943). *English Translation of the Meaning of al-Qur'an: The Guidance for Mankind*. Houston: The Institute of Islamic Knowledge, 1997. 789 pp. 5th ed. 2002. 7th ed. 2006. 840 pp.66

This is an attractively-published effort by a modern-educated immigrant from the Gujrat district of the Pakistani Punjab who studied Islamic Law and Economics in Pakistan before he immigrated to the United States in 1970. In the US, he studied Accounting. He now resides at Houston, Texas. There, he has long been an active member of the Muslim community.

The writer began the translation in 1991 and completed the first draft of it in 1994. After that, it was submitted to a number of scholars mostly connected with Saudi Arabia to critique, and further revisions were made before publication in 1997. This book contains several introductions dealing with the nature of the Qur'ān and the life of the Prophet Muhammad. The translation on the whole follows the Qur'ān translation tradition in English, as the translator consulted at least fifteen previous translations. However, Malik's work exhibits two distinct subordinate tendencies. One is to colloquialize the language. The other is to include exegetical expansions of the text, albeit not so egregiously as some other translations, including even that of Yūsuf 'Alī. The writer puts some words back into Arabic, including *rabb*, usually translated as "Lord." This appears to arise because of Yūsuf 'Alī's rendering of this as "Cherisher and Sustainer," which is overstuffed and inaccurate. This seems to have led Malik to consider the word untranslatable, an infelicitous mistake, for "Rabb" in English interrupts the smoothness of the translation. There is also a considerable number of linguistic errors and other defects. The original Arabic is provided alongside the translation, the Arabic being written in a script favored in South Asia.

The seventh edition print run was 25,000, making this a fairly widely distributed translation.

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66 Skreslet and Skreslet, 19.

**The Message: God's Revelation to Humanity*. iUniverse, Inc., 2003. 494 pp.

An anonymous product of ProgressiveMuslims.org, this work has been claimed merely to be another version of the translation of Rashād Khalīfah (q. v.). It is a bare text without either commentary, explanatory notes, or exegetical expansions.

**Moeinian, Bijan. *Qur'an Made Easy to Understand*. Lulu on Internet. 650 pp. Also given as Ali Akbar Zaker-Shahrak and Bijan Moeinian. *God Has Made Qur'an Easy to Understand*. Lulu. 700 pp.

An Iranian, Dr. Moeinian completed his BS in Economics and Public Administration from Pahlavi University in Shiraz in 1971, obtained his MA from the University of Lille in France in International Finance in 1973, and received his Ph.D. in International Business and Economics from the Sorbonne in Paris in 1978. From 1998, he has been a tenured professor at Valencia Community College in Orlando, FL.

This work was first published on the Internet in 2000. In the introduction, the author explains that the Muslims need an English translation among themselves in order to all have the same understanding of the text because of English being the most widespread and useful language. He also says that existing translations are marred by Shakespearean archaism, so he is presenting an easy translation in simple, plain language. He also mentions the work of Mawdūdī favorably, a rather odd position for a Shī'ī; if he in fact is one, he then has a rather ecumenical view.[67]

**Mukaddam, Muhammad Husain. *Al-Qur'an: English Translation of Kanzul Iman*. Pakistan, 2012. 832 pp.

Mukaddam is a South African shaykh of South Asian origin.

This is the fourth translation of Aḥmad Raza Khan Barailawi's *Kanz ul-Īmān*, an exegetical translation of the Qur'ān in Urdu, following those of Farid-ul-Haque, Fatmi, and Kadri. It was initiated by Mufti Muhammad Akbar Hazarvi.[68]

**Munshey, Munir Ahmed. *The Meaning of the Marvelous Majestic Qur'an*. Al-Makhzan Printers, 2000. 444 pages.[69]

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[67] The work is also available in separate files at http://al-quran.info/#&&sura=1&trans=en-bijan_moeinian&show=both,quran-uthmani&format=rows&ver=1.00 .

[68] http://islam786books.com/index.php?main_page=product_info&products_id=1586 .

[69] The translator is an active debater with Christians through his articles posted at http://answering-christianity.com/munir_munshey/ . Munshey's translation is available on the Internet for downloading at C:\Documents and Settings\Administrator\Local Settings\Temp\Temporary Directory 1 for Quran_Translation_by_Dr._Munir_Munshey_(one_of_www.answering-christianity.com's_authors).zip\Dr. Munir Munshey (one of www.answering-christianity.com's authors).mht and also at http://www.answering-christianity.com/cgi-bin/quran/quran_search.cgi?search_text=&search_type=The+Entire+Noble+Quran&munir_munshey=1&B1=Search

**Muslih, Abu Muhammad. *The Instructive Translation of the Holy Qur'an.* Hyderabad, Deccan: Société Alamgir Tahrik-é Qur'ān-é-Majeed, no date.

Although this work is undated, this author published an Urdu work on the Qur'ān and Iqbāl as early as 1940 (See RLG).

**Mustafa, Paigham. *The Qur'an: God's Message to Mankind. New Millennium Exposition: An Exegesis for the 21st.* Century. London: Xeitre-Signat, 2016.

Mustafa is a Pakistan-born publisher living in Glasgow, Scotland. He researched and studied the Qur'ān from 1988, and then wrote his translation in over two years, apparently from about 2014 to 2016.

This could be characterized as a liberal translation. Mustafa has stated that the Qur'ān did not teach any ritual requirements.

**Nahaboo, Houssein (1920-2000). *The Holy Qur'an: The Arabic Text and Its Translation in the English Language.* Mauritius: Mus-Haf Publications, 1987. 1080 pp.

From Mauritius, Nahaboo was a physician by profession. He studied Arabic at the Institute of the Arabic Language, Riyadh and was directed by Dar al-Ifta, Saudi Arabia to produce the translation of the Qur'ān in French. He also produced a translation in his native language, Mauritian Creole, a language derived from French. After that, he translated the Qur'ān into English.

His translation relies on that of 'Abdullah Yusuf 'Ali. Stating his purpose, he declares he is trying to produce "...an English translation for the benefit of fellow Mauritians in an easily readable language, with just enough notes to understand the text."

**Nikayin, Fazlollah (b. 1357/1938). *Qur'an: A Poetic Translation from the Original.* Skokie, IL: The Ultimate Book, Inc., 2000

The author was born in Tehran Iran, taught at Cambridge England and Islamic Azad University in Tehran. He worked on this translation full time from 1989 till 1999. Expensive. This book is available from https://www.barnesandnoble.com/s/nikayin?_requestid=3269341 .

**Nooruddīn, (1256-1332/1840-1914). *The Holy Qur'ān: Arabic Text – English Translation.* Translated by Amatul Rahmān Omar (d. 1410/1990) and Abdul Mannān Omar (1328-1427/1910-2006), and edited by their children. 1st ed. Hayward, CA: Tehama University Press (Noor Foundation), 1990. 65-A + 833 pp. 2nd ed. Hockessin, DE: Noor Foundation International Inc., 1997. [vi] + 68-A + 839 pp. 3rd ed. 2013. 74-A + 725 + 83-B + 50 C pp.

Nooruddīn, to whom this work's inspiration is traced, was none other than the Aḥmadī "Khalīfat al-Masīh I," not only a loyal follower of Mīrzā Ghulām Aḥmad for many years, but also his first successor. Thus it is extremely surprising and somewhat disingenuous on the part of the translators or the editors that they never mention the Aḥmadī connections of Nooruddīn nor of themselves anywhere in the work. Presumably this is in order to gain a wider currency for and acceptance of their work among the broader Muslim community. Nooruddīn was an Indian scholar born in Bhera in the Punjab. He was a medical doctor as well as a scholar of Islam. He studied with or knew Shāh 'Abd al-Ghanī, one of the grandsons of Shāh Walī Allāh al-Dihlawī. Nooruddīn spent many years in Makkah and al-Madīnah. Later, he was the personal physician of the Hindu Maharaja of Kashmir (1876-1892). He met Mīrzā Ghulām and became his disciple in 1884, and ruled over the Aḥmadiyyah community after that leader's death from 1908 to 1914. He is often said to have had important influence on Mīrzā Ghulām himself. Most interestingly, Nooruddīn is said to have been a direct or indirect influence on many translators of the Qur'ān, including Muhammad 'Abd al-Ḥakīm Khān Patyalawī, Muhammad 'Alī Lāhōrī, Shēr 'Alī, Khādim Nūrī, Mālik Ghulām Farīd, Muhammad Zafrulla Khan, and Khawājah Kamāl al-Dīn, all of whom are described as Nooruddīn's students. All of these, with the apparent exception of Khādim Nūrī, were Aḥmadīs. This connection becomes further obvious through the fact that the translators also have this relationship. A couple whose marriage endured over fifty years, Amatul Rahmān Omar herself was the daughter of Shēr 'Alī and her husband Abdul Mannān Omar was Nooruddīn's son (p. 57-A). Thus, they were from the Aḥmadī nobility, and they were members and supporters of the Lahore group of Aḥmadīs. Abdul Mannān Omar died in Delaware where he resided, but was buried at Lahore in Pakistan in the Lahore group's cemetery.[70] Abdul Mannān Omar also produced other works, including a reordering of Aḥmad ibn Ḥanbal's massive *al-Musnad* consisting of 27,000 Ḥadīths according to their subjects in ten volumes in Arabic, a project he worked on for fifty years. Thus, he was a considerable scholar.

In their introduction, the Omars say they were guided by the exegetical work of Nooruddīn in their interpretations. This exegetical work of his is derived from his handwritten notes, published sermons and lectures, books, and Qur'ānic seminars (p. 57-A). However, this is a translation, not a commentary, and the tie with Nooruddīn's scattered Qur'ānic references is tenuous. The work was completed by Amatul Rahmān Omar in 1990 and edited for publication by her children in 1991 (pp. 57-A to 58-A). There are a few limited notes. The Arabic text is provided. There is an interesting if sharply critical assessment of earlier translation efforts by non-Muslims (pp. 53-A to 55-A), as well as other information, in the long introduction, which exhibits a strong modernizing tendency. For example, Hinduism and Buddhism are placed alongside of Judaism and Christianity as "different aspects of one and the same religion, which, in its original purity, was the religion of Islam" (p. 23-A). Thus, along with more conventional Qur'ānic prophets, "Krishna, Rama, Buddha or Confucius, all were the Prophets of God and were sent for the guidance of their respective people" (p. 24-A). On pp. 49-A to 51-A, five very revealing principles of Qur'ān interpretation are given: the Qur'ān itself, the Sunnah, the Ḥadīth, Companion traditions, and the Arabic lexicon. Thus, the writers carefully distinguish Sunnah from Ḥadīth. There is also a detailed glossary and an index. The work is elegantly printed on good-quality thin paper.

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[70] See Abdul Mannān Omar's brief obituary in *The Light* (Sept. 2006), p. 4= *http://www.Aḥmadiyya.org/uk/light-sep06.pdf*

The intimate connection of this translation with other Aḥmadī efforts is shown clearly by some of the interpretations presented. The special Aḥmadī doctrines about Jesus are featured, if slightly attenuated from their presentation by Muhammad 'Alī. Thus, 4:157 is translated ambiguously, but 3:55 more clearly states the doctrine of Jesus's earthly death, which is Aḥmadī but not traditional Sunnī. In 27:18-19, the translators have adopted Muhammad 'Alī's untraditional explanation of the ant as being actually a member of an otherwise unknown tribe of Naml, which seems to be a daring construction invalid on linguistic grounds. Indeed, the translators here have further elevated Muhammad 'Alī's "a Namlite" to "a distinguished Namlite," even though the addition is without any warrant in the Qur'ānic text and the interpretive tradition. Thus, Muhammad 'Alī's earlier work is clearly one of the sources of this new translation. But the translators go far beyond Muhammad 'Alī's terse version, indulging in large exegetical expansions of the text. Many of these are set off in parentheses, so that the reader can see what is actually contained in the Qur'ānic text and what is commentary. But in other cases, as in the addition of the word "distinguished" to "a Namlite," the additions are not indicated by parentheses. The jinn of Sūrah 72 are described as "the non-Arab Jews of Nasībīn," which certainly conflicts with the usual understanding of the jinn. Although the book does not mention the source, it is derived from a statement of al-Ṭabarī that this company of jinn came from Naṣībīn, a point noted by Muhammad Asad.[71] Abū al-Kalām Āzād's identification of Dhū al-Qarnayn as Cyrus the Great is preferred to Muhammad 'Alī's choice of Darius, but the Omars have followed Muhammad 'Alī in identifying Ya'jūj and Ma'jūj with the ancestors of the Teutons and Slavs. Thus, the work is characterized by many modernizing interpretations, most of which are borrowed from other commentaries available in English.[72]

**Palmer, Edward Henry (1256-1299/1840-1882). *The Qur'an* (The Sacred Books of the East, Vols. VI and IX). Oxford: The Clarendon Press, 1880. 2 vols. cxxviii + 630 pp. Reprinted 1889, 1900, 1909, 1938, 1947, 1949.[73] Also reprinted Delhi: Motilal Banarsidass, 1965. Reissued with new short introduction by Reynold A. Nicholson (1868-1945). London: Oxford University Press, 1928, 1929, 1933, 1942, 1951, 1954. 1 volume. xix + 551 pp. Reissued with Nicholson introduction as *The Koran: The Holy Book of Islam with Introduction and Notes* (Sacred Wisdom Series). London: Watkins Publishing, 2007. vii + 631 pp.

Palmer was a nineteenth-century orientalist who had little regard for the claims of Islam. While he was praised by his British teachers for his good knowledge of Arabic, as well as Urdu and Persian, he actually only visited the Muslim world in 1869-1870 for about a year and a half and 1882 for five weeks. During the latter period, he served as the willing agent of British imperialist aggression against the Muslim government of Egypt and was killed in the course of his clandestine duties, being captured and executed by the badw in Sinai.[74]

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[71] Muhammad Asad, *The Message of the Qur'ān*, Gibraltar: Dar al-Andalus, 1980, p. 899 n. 1.

[72] The bare translation by the Omars is available in separate files by sūrah at http://al-quran.info/#&&sura=1&trans=en-amatul_omar&show=both,quran-uthmani&format=rows&ver=1.00 .

[73] Skreslet and Skreslet, 5.

Palmer's work, which is chronologically the fourth English translation after Ross, Sale, and Rodwell, modernized the archaic language of the previous efforts to a certain extent and thus had an influence on later translations, such as those of Muhammad 'Alī and Yūsuf 'Alī. Palmer also introduced some modernizing interpretations for the first time, such as the concept of "the weight of an atom" (Qur'ān 4:40), an interpretation of *dharrah* not found in Lane's Lexicon. The work has been described, perhaps rather harshly, as "immature, hastily written, and defaced by oversights which time and care would have avoided."[75] But in some instances, Palmer's translations indeed seem biasedly unfair, and sixty-five occurrences of mistranslation and omission have been noted by an orientalist.[76] But sixty-five mistakes do not completely invalidate the work, for on the whole his translation sticks to the Arabic text, and its influence cannot be denied. Like Sale and Rodwell, Palmer relied mainly on the tafsīr of al-Bayḍāwī to understand the text. Palmer demonstrates his low opinion of Islam in the introduction to his translation and well as in his sparse footnotes, which are less copious than those of Sale and Rodwell. On the other hand, sometimes Palmer seems to rise to a higher level of eloquence in his translation, as when he renders Qur'ān 81:15-18

> I need not swear by the stars that slink back,
> moving swiftly, slinking into their dens!
>
> Nor by the night when darkness draws on!
> Nor by the morn when it first breathes up!

Although these lines are introduced by a mistake ("I need not swear..." instead of "Nay, I swear..."), they show a rare vitality when compared with most other renditions that somewhat parallels the excitement of the original Qur'ānic text. Palmer more fully conveys the imagery of the activity of the stars (or animals, according to a different tafsīr), which are rendered so passive in other translations. It is notable that Arberry's translation was clearly influenced by Palmer at this point.

The Watkins Publishing version of 2007 has substituted the word "Allah" for "God" of Palmer's original translation and has also inserted verse numbers at every fifth verse.[77]

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[74] *The Dictionary of National Biography*, Vol. XV, pp. 122-126; *http://en.wikipedia.org/wiki/E.H._Palmer*.

[75] *The Dictionary of National Biography*, Vol. XV, p. 124.

[76] A. R. Nykl, "Notes on E. H. Palmer's *The Qur'ān*," *Journal of the American Oriental Society*, 56 (1936), 77-84.

[77] Palmer's translation is available complete with introduction and notes on two separate pages on the Internet at http://www.sacred-texts.com/isl/sbe06/index.htm and http://www.sacred-texts.com/isl/sbe09/index.htm . An unfortunate feature of this version is that the

**Pathan, M. A. K. *The Meaning of the Qur'an*. Pune, 1993.

**Pickthall, Muhammad Marmaduke (1292-1355/1875-1936). *The Meaning of the Glorious Koran*. London: George Allen and Unwin, and New York: Alfred A. Knopf, 1930. viii + 693 pp. Reprinted London 1940, 1948, 1952, 1957.[78] Republished New York: New American Library (Mentor Books), 1931. 464 pp. (the first 29 pp. are numbered by Roman numerals, but after that the pagination is continuous). Reprinted as a Mentor Book over 35 times beginning in 1953, and still in print. 464 pp. Many other reprints of this translation exist, some with Arabic text, some without. The earliest with Arabic text appears to be Hyderabad: Government Central Press, 1938. 2 vols. Some reprints with Arabic text are published in the Arab countries. Some reprints also have added a transliteration of the Arabic text into the Latin alphabet.[79]

The son of an Anglican priest, Pickthall was an English intellectual and writer who embraced Islam in England in 1333/1914[80] or 1336/1917.[81] By that time he had already written many novels, and he still completed a few even later. Unlike Yūsuf 'Alī, Pickthall was completely opposed to British imperialism and did what he could to defend the Ottoman empire in its last years. Because of his stance, Pickthall had a hard time finding work in England and ended up in India working for the Muslims, first as the editor of an anti-colonial newspaper in Bombay, then later as a scholar under the last Niẓām of Hyderabad, 'Uthmān 'Alī Khān (1303/1386/1886-1967; ruled 1329-1367/1911-1948), who was the ruler of the largest Muslim state in the world at that time. In Hyderabad, Pickthall founded in 1927 and edited *Islamic Culture*, a scholarly journal that still appears today, albeit in a reduced form. Shortly before his death, he returned to England, being succeeded in the editorship of *Islamic Culture* by Muhammad Asad. He really practiced Islam both in its rituals and its ethics and appears to have striven to be a sincere Muslim.

Pickthall's most remembered life work was this translation of the Qur'ān, which he undertook starting soon after he embraced Islam but which he was able to carry to completion only because of the Niẓām's patronage. Chronologically, it is the tenth English translation. The work contains a concise but comprehensive twenty-page introduction on the Prophet's ﷺ life that relies on authentic early sources and appears to be non-apologetic. Also, there are helpful explanatory and historical

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verses are not all consecutively numbered, although a number has been inserted indicating the number of every fifth verse. Unfortunately, this does not exactly follow the established numbering scheme. The bare translation is also available in separate files by sūrah at http://al-quran.info/#&&sura=1&trans=en-edward_palmer&show=both,quran-uthmani&format=rows&ver=1.00 .

[78] Skreslet and Skreslet, 12-13.

[79] Ihsanoglu, 97-102, for a partial listing of editions through 1980. But there are doubtless many others.

[80] Fremantle, 252.

[81] Peter Clark, *Marmaduke Pickthall: British Muslim*, London: Quartet Books, 1986, pp. 38, 42.

notes in the short introductions that precede some of the chapters. A particularly useful example of these is the introduction to Sūrah 66 providing three different traditions explaining the obscure verses 1-5. There are also fairly good, if short, indices. Pickthall uses artificially archaic English and gives such a literal translation that it is almost possible to guess at the Arabic wording from the English. Pickthall's translation itself is clearly somewhat dependent on the Aḥmadī translation of Muhammad 'Alī (for whom see below), the first edition of which appeared in 1917, as well as on the earlier efforts of Palmer and Rodwell.[82] In a way, Pickthall is a revision of Muhammad 'Alī and these other works from a mainstream Sunnī point of view, the first time that a Sunnī attained to such an accomplishment. An explanatory feature added by Pickthall is frequent parenthetical insertions meant to help clarify the meaning. The parentheses enable the reader to see what words Pickthall has added to the text for clarity, but they are also distracting. Nevertheless, the style is often very eloquent and the translation more accurate than that of others. Very few explanatory notes. Pickthall's translation was revised with the help of Muhammad Bey Aḥmad al-Ghamrāwī and then reviewed and approved by the Shaykh of al-Azhar at that time, Muṣṭafā al-Marāghī (d. 1364/1945). This is the second most widely-used translation among English-speaking Sunnī Muslims after that of Yūsuf 'Alī and may actually exist in more copies around the world. Inexpensive.

Some of the reprints of Pickthall appear to contain various corrections and alterations, but it is difficult to trace these, as the reprints are exceedingly many. One such republication is Mohammad M. Pickthall. *The Glorious Qur'an: Text and Explanatory Translation*. New York: Mostazafan Foundation of New York, 1404/1984. Reprinted 1405/1985 and 1407/1987. xviii + 768 pp. This edition includes Arabic text and contains some minor revision of Pickthall's translation, including to Q 72:2, both of which contained outright mistakes in the older editions. A later exact reprint of this same edition is called 1st US edition. Elmhurst, NY: Tahrike Tarsile Qur'an, 1992. xviii + 768 pp. Further reprinted as 3rd US edition, 2004. These Tahrike Tarsile Qur'an reprints have reversed the order of the pages to from right to left, befitting the Arabic rather than the English.

A specifically revised version of Pickthall is M. M. Pickthall. *The Meaning of the Glorious Qur'an: Explanatory Translation*. Revised and edited by Arafat Kamil El-Ashi. Beltsville, MD: Amana Publications, 1417/1996. xxxiv + 709 pp. Reprinted 2002. Born in Gaza, Palestine, the reviser El-Ashi received a BA in English from Cairo University in 1962, an MA in Islamic Studies from Punjab University in 1984, and a PhD in Comparative Religion from Punjab in 1991. At the time of the 2002 edition, El-Ashi was director of Canadian office of World Muslim League and Head of Canadian branch of International Islamic Relief Organization. El-Ashi's is a minimally-altered version that has been put into a more modern English, along with the correction of a few errors. Pickthall's short biography of the Prophet ﷺ and his introductions to the sūrahs have been kept. The modernization of Pickthall's

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[82] Pickthall follows Muhammad 'Alī's splitting of verses 4:173 and 6:73 into two verses each, causing the verse numbering to deviate from the standard numbering in the rest of those two *sūrahs*.

English without any other major changes is certainly welcome, because it makes Pickthall's translation usable for wider purposes, such as assignment in university classrooms, where the "thou" and "hath," etc., that fill the original tend to bog down the student readers. However, because it is a minimal revision, quite a bit of Pickthall's old-fashioned-sounding vocabulary has nonetheless been retained. Index.

Another, minimal revision of Pickthall's translation is found in Jane McAuliffe, ed. *The Qur'an: A Revised Translation, Origins, Interpretations and Analysis, Sounds, Sights, and Remedies, The Qur'an in America*. New York: W. W. Norton & Co., 2017. xxxvi + 644 pp. McAuliffe starts with an introduction giving a background to the Qur'ān. The translation, which includes introductions to some of the sūrahs and a few notes, is found on pp. 3-349. The sūrah introductions and most of the notes are taken from Pickthall's original text. McAuliffe states that she has generally tried to preserve Pickthall's work but has modernized it by getting rid of the old-fashioned English that is no longer desired or expected by most readers and also has replaced Allah with God (pp. xxxv-xxxvi). As with other such cases of revision, one would have to check each separate verse to tell just how much revision has been done and what has been revised. After the translation, there is a section with various views and summaries about the life of the Prophet Muhammad (pp. 359-385), followed by pre-Islamic extrabiblical texts that contain Qur'ānic parallels (pp. 387-410). The book also contains excerpts from several tafsīrs of the Qur'ān and other commentary literature (pp. 413-482). This section is followed by modern academic articles and excerpts on various aspects of the Qur'ān (pp. 483-639) and then a short bibliography (pp. 641-644).

An earlier effort to revise Pickthall is Muhammad Saleem Kayani. *Simplified and Revised Version of M. M. Pickthall's The Meaning of the Glorious Qur'an, In Current English: Text, Translation and Notes*. Part 1. London: Al-Kitab, c. 1984. 27 + vi pp. No more was apparently ever published of this.[83]

**Qadri, Mohammed Aqib Farid. *The Treasure of Faith*. 1421/2000. This work is available complete on the Internet in 114 files under the separate sūrahs at http://www.barkati.net/quran/Translation/holyquran.htm and http://www.jamateahlesunnat.net/quran/Translation/holyquran.htm .

The last name of the translator, Qadri, actually should be transliterated Qādirī, as it refers to the medieval Sufi shaykh 'Abd al-Qādir al-Jīlānī, from whom the translator evidently claims descent and to whose Sufi order he also probably belongs.

This translation includes the Arabic text, the English translation by Qadri, and fairly sparse parenthetical notes inserted in the translation. The translation seems to be at least as good in both accuracy and readability as most others, and it also exhibits an independence from closely following any of its predecessors. According to a note appended to Sūrah 114, the translator completed his work on Friday, 8 Safar 1421/12 May 2000. According to Qadri's own statement elsewhere, he embarked upon the translation when his spiritual guide and shaykh, Syed Abdul Aleem Qadri gave him permission to proceed. In February 1998, Qadri's close friend the Hafiz

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[83] Pickthall is on the Internet in different editions at Archive.org and elsewhere.

Ghulam Murtaza Sialvi accepted to assist him during the translation and earned Qadri's thanks thereby. Others thanked by the translator include Mufti Akhtar Raza (of Bareilly - India), Peer Alauddin Siddiqui (of Islamabad – Pakistan), Syed Shah Turab-ul-Haq Qadri (of Karachi – Pakistan), Khalifa Abdul Majeed Siddiqui, and Dr. Ishaq Qureshi (Vice Chancellor of Mohiuddin Islamic University). Peer Alauddin Siddiqui accepted to make full arrangements for the publication and distribution of the translation through the Mohiuddīn Islamic University, of which he is the chancellor.[84] The basis of the interpretation is supposed to be the Urdu translation *Kanz al-īmān* of Ahmad Raza Khan, which indicates that the translator is a follower of the Baraylawī movement. As a translation, it is clearly superior to the other Baraylawī translation by Faridul Haque.

**Qadri, Muhammad Tahir-ul- (b. 1370/1951). *The Glorious Qur'an: English Translation of 'Irfān-ul-Qur'an.* Minhāj-ul-Qur'ān Publications, 2009. 1100 pp. 2nd ed. 2012. 580 pp.

Qadri, a Sufi shaykh, was born in the Jhang District of Punjab State in Pakistan. This work is available in 114 files by surah or 30 files by juz' at https://www.irfan-ul-Qur'ān.com/Qur'ān/english/index.html . The 2012 ed. may be so much shorter because the Arabic text has been omitted.

**Qarā'ī, 'Alī Qulī. *The Qur'an, With a Phrase-by-Phrase English Translation.* London: ICAS (Islamic College for Advanced Studies) Press, 2004. xxxii + 942 pp.

The translator is an Indian Shī'ī scholar who studied at Osmania University in Hyderabad, Deccan, India and at the University of Wisconsin.

Taking its inspiration from interlinear translations in Persian and Urdu (pp. xvi-xvii), this work's primary difference is its attempt to render the Qur'ān phrase by phrase as if it were an interlinear translation. Because it goes phrase by phrase rather than sentence by sentence or verse by verse, it sticks closer to the word order of the original Arabic. Sometimes this leads to linguistic infelicity. The translator has provided a number of notes, mostly crossreferences to other verses, and his notes do not constititute a commentary. The index is extremely detailed (pp. 877-938); this is one of the book's most significant features. The work is accompanied by the Arabic text, whose symbols are explained in an appendix (pp. 939-942). In his interpretations, Qarā'ī used both Sunnī tafsīrs such as those of al-Ṭabarī, al-Rāzī, al-Zamakhsharī, and al-Suyūṭī as well as Shī'ī ones including Ṭabāṭabā'ī, al-Ṭabrisī, and Hāshim al-Baḥrānī. He justifies this ecumenical methodology by stating that the tafsīr tradition of the early Sunnī works deriving from Ibn 'Abbās originally goes back to 'Alī ibn Abī Tālib (p. xviii). The translation seems quite independent from influences from other, earlier ones.

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[84] *http://www.jamateahlesunnat.net/quran/Translation/preface.htm* .

**Qaribullah, Hassan [Al Fateh] (d. 1425/2004), and Ahmad Darwish (b. 1371/1952). *The Meaning of the Glorious Koran*. Cairo: Umm Durman University, 2001.

Professor Qaribullah was the grand shaykh of the Sammāniyyah Qādiriyyah, a Sudanese Sufi order, and was also a professor at Umm Durmān University in the Sudan. Ahmad Darwish is an Egyptian shaykh with an Azharī education who immigrated to the United States and has had a lifelong interest in da'wah there.[85]

The translation, which is available on the Internet at http://www.allah.com/ , is based on Arberry about half of the time. Notes set at the beginning of the translation on the website denounce what it calls "Wahabi" leadership in Islam. These also stress the peacefulness of Islam and denounce the killing of non-Muslims. An interesting interpretation is offered for Qur'ān 5:51, where it is claimed that the admonition not to take the Jews and Christians as *awliyā'* means not to take them as spiritual guides rather than as protecting friends.[86]

**Rahman, M. A. *English Translation of the Qur'an in Verse*.

**Rizvi, Sayyid Muhammad (b. 1376/1957). *An Explanatory Translation of the Qur'an*. Vol. I. Richmond, BC: SMR Publications, 1984. Revised ed. 1985.

Apparently incomplete. Includes index.

**Rodwell, John Medows (1223-1318/1808-1900). *The Koran, Translated from the Arabic; the Suras Arranged in Chronological Order; with Notes and an Index*. London: Williams and Norgate, 1861. xxviii + 659 pp.

Rodwell, who was a friend of the evolutionist Charles Darwin, was an Anglican Christian priest who was hostile to Islam and says so in his long introduction. As a Victorian-era Englishman acquainted with Darwin and other famous persons, it is unlikely that Rodwell's dislike of Islam arose from religiously-inspired Christian bias; rather, it probably only reflected the high level of civilizational chauvinism and racism among the English of his time, as well as perhaps the antispiritual materialism that then was prevalent. Although he seems never to have traveled outside of England, Rodwell's linguistic abilities enabled him to publish translations from Hebrew, Ethiopic, and Coptic as well as Arabic.[87]

Rodwell's translation of the Qur'ān's meaning, which is only the third done in English, follows and revises Sale's earlier version. Rodwell states that he is following the Flügel edition of the Qur'ān of 1841 (1861 ed., p. xxv), and all of his editions use Flügel's numbering system, which differs significantly for several of the sūrahs from the standard system now in use, and thus makes referring to the verses by number hazardous without careful checking. One of the worst features of Rodwell's work is its totally unhistorical and unjustified rearrangement of the sūrahs in their supposed "chronological" order, a flaw that influenced the later translations of Bell and also the more influential Dawood, at least until the latter put the sūrahs back in their actual order in 1990. This reordering of the sūrahs was suggested by the work of the German orientalist Theodor Nöldeke (1254-1349/1838-1930), who influenced Rodwell. But in fact, since many of the sūrahs are composites of revelations from different times, and since there is considerable doubt about their exact order of revelation, this and any other reordering of the sūrahs is baseless and speculative, as well as disrespectful to the text. Rodwell's translation nevertheless has been very influential and has contributed to the English-language Qur'ān translation tradition. Like the works of Sale, Palmer, and many of their Muslim successors, the language Rodwell uses is archaic. Complaining that Sale used too many words of Latin origin, Rodwell himself strove to use more English words of Anglo-Saxon origin according to the English-nationalist, Saxonizing mode of the day. The modern reader will find Rodwell's translation only a little easier to read than Sale's. However, many hold that Rodwell exhibits more eloquence than Sale or Palmer.[88]

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[85] Although the translation was done under the auspices of Qaribullah, the statement of Ahmad Darwish's wife Khadeijah Abdullah (b. 1360/1941) (formerly Anne Stephens) at http://www.allah.com/ reveals that the work is actually the work of herself and Darwish and that it was done shortly after they married and moved to the US in 1979.

[86] This translation is also available in separate files at http://al-quran.info/#&&-sura=1&trans=en-hasan_qaribullah&show=both,quran-uthmani&format=rows&ver=1.00 and complete in pdf at http://www.archive.org/details/HolyQuran_prof.hasanQaribullah_sudan .

[87] *The Dictionary of National Biography*, Vol. XXII, pp. 1175-1176.

A second edition, revised and emended by Rodwell, appeared as *El-Koran, or, The Koran, Translated from the Arabic, the Suras Arranged in Chronological Order; with Notes and an Index.* London: Bernard Quartich, 1876. xxviii + 562 pp. Reprinted as *The Koran.* London and New York: Everyman's Library, 1909. xvi + 506 pp. New introduction by G. Margoliouth.[89] Presumably this reprint is derived from the revised edition. Subsequently reprinted 1911, 1913, 1915, 1918, 1921, 1924, 1926, 1929, 1933, 1937, 1939, 1945, 1953, 1957, 1971, 1978,[90] 1992. Reissued as *The Koran.* Mineola, NY: Dover Publications, Inc., 2005, an exact reproduction of the 1909 edition.

This edition has been recently revised and reissued as *The Koran.* Forward and introduction by Alan Jones. London: Everyman (J. M. Dent), and Vermont: Charles E. Tuttle, 1994. Reprinted 1994, 1995. xxx + 509 pp. Jones, a scholar of the Oriental Institute at Oxford, has not only written a new introduction replacing that of Margoliouth as well as Rodwell's original preface, but also has "pruned" Rodwell's notes in certain places (p. ix). Most signifcantly, Rodwell's reordering of the sūrahs of the Qur'ān has been dropped, so that the sūrahs are back in their standard order, which is a great improvement. However, the verse numbers are only mentioned in the margin once for every ten verses. While one can still find the exact verse number by counting the indentations, as each verse is separately indented, Jones has unfortunately retained the obsolete verse numbering scheme of Flügel, so that the numbers, especially in the longer sūrahs, do not correspond to those in the standard Muslim Qur'ān. Short index.[91]

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[88] This was the opinion of the late Dr. Muhammad al-Nuwayhī of Egypt, communicated to me personally in July, 1975.

[89] Skreslet and Skreslet, 4-5.

[90] Ihsanoglu, 103-110.

**Ross, Alexander (999-1064/1591-1654). *The Alcoran of Mahomet: Translated out of Arabique into French by the Sieur Du Ryer, Lord of Malezair, and Resident for the King of France at Alexandria, and Newly Englished for the Satisfaction of All That Desire to Look into Turkish Vanities, to Which is Prefixed the Life of Mahomet, ... with a Needful Caveat, or Admonition, for Those Who Desire to Know What Use May Be Made of, or If There Be Danger in Reading, the Alcoran.* London: no publisher, 1649. 511 pp. Reprint London: Randal Taylor, 1688. Also reprinted 1933, and said to have been included as part of a set of Ross's works in 1719.[92]

This translation has usually been attributed to Alexander Ross, who was a Scottish Anglican clergyman born in Aberdeen, as well as a chaplain to King Charles I of England. Alexander Ross also wrote many other works.[93] However, a recent article by Noel Malcolm has questioned the attribution to Alexander Ross, attributing it rather, with only some probability, to Hugh Ross, a relatively minor and less-known official, evidently no relation to Alexander Ross. The argument for Hugh Ross and against Alexander is partly that only an appendix titled "A Needfull Caveat or Admonition" is actually attributed to Alexander Ross in the book, while the other articles and the translation itself are anonymous, so that the whole came to be attributed to Alexander Ross simply because his is the only author's name to appear in the book at all.[94] Indeed, the fact that the translation seems never to have been attributed to Alexander Ross until Sale's comment of 1734, eighty-five years later, seems decisive in refuting his authorship of the translation, but the argument that Hugh Ross might be the actual translator is more of a speculation. If it is true that Alexander Ross is not the translator, that will require a considerable revision in much that has been thought and written about this book.

This work is quite important, as it is the first and oldest complete English translation of the meaning of the Qur'ān. Usually this translation has not been highly esteemed and is considered to have been completely superseded by Sale. Sale's own comment on Ross states, "The English version is no other than a translation of Du Ryer's, and that a very bad one; for Alexander Ross, who did it, being utterly unacquainted with the Arabic, and no great master of the French, has added a number of fresh mistakes of his own to those of Du Ryer; not to mention the meanness of his language, which would make a better book ridiculous."[95] Another comment has it that du Ryer's "despicable" French version of 1647 was rendered into "very poor English" by Ross."[96] Indeed, the translation attributed to Ross has frequent omissions and approximations that almost make it more of a paraphrase than a translation. Still, the translation is also frequently correct and undoubtedly gave for the first time a broad idea of the contents of the Qur'ān that had been hitherto unavailable in English. While the translator provided little direct commentary on the verses, he added notes and marginal glosses, some of which refer to two Arabic tafsīrs, the brief one of the two Jalāls and the more extensive one of al-Bayḍāwī. Since the translation is stated to be from the French, so that the translator presumably did not know Arabic, however, these references he merely copied from Du Ryer's work. Regarding another area, Sale's severe censure of what he believed to be Ross's style appears somewhat exaggerated. Also, despite Sale's harsh words, Sale himself appears to have looked into this work and sometimes used its phrasing, as for example when he follows it in translating *'alaq* as "congealed blood" (Qur'ān 96:2). Other examples of the translation's continuing influence include Qur'ān 19:16-17. Thus, the work continues to be of great historical interest. Although the translator clearly professed to be hostile to Islam and the Qur'ān, as can be seen from his comments in his introductory matter and appendices, some have thought his real intention in this work was at least partly to attack the English revolutionary government of the Roundheads of his time.[97] Malcolm denies this, however, pointing out that the politics of the time were exceedingly complicated, so that one cannot come to any conclusion about the relationship of the translation to the Puritan political dispensation then in power.[98]

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[91] The edition with an introduction by Margoliouth (1909) is available in one huge file complete with notes on the Internet at http://www.gutenberg.net/dirs/etext01/koran10.txt and at http://www.sacred-texts.com/isl/qr/index.htm. An edition with Margoliouth's introduction by containing a reference to a book published in 1927 is available at http://www.archive.org/details/TheKoranTranslatedByRodwell. Rodwell's bare text is also available in separate files by sūrah at http://al-quran.info/#&&sura=1&trans=en-john_rodwell&show=both,quran-uthmani&format=rows&ver=1.00 .

[92] Ihsanoglu, 110-112; cf. Mofakhkhar Khan, 41; Skreslet and Skreslet, 3..

[93] *The Dictionary of National Biography*, Vol. XVII, pp. 251-252; see also *http://www.electricscotland.com/history/other/ross_alexander.htm*

[94] Noel Malcolm, "The 1649 English Translation of the Koran: Its Origins & Significance," *Journal of the Warburg and Courtauld Institutes* 75 (2012), 261-295.

Another version of this translation attributed to Ross is *The Alcoran of Mahomet: Translated from the Original Arabick into French by the Sieur Du Ryer, Lord of Malezair, and Resident for the King of France at Alexandria, the Whole Now Faithfully Translated into English*. 1st American edition. Springfield, MA: Isaiah Thomas, Jr., 1806. This version is somewhat different, for Thomas (1187-1234/1773-1819) added footnotes, put some of the translator's marginal comments into footnotes, and omitted some of the footnotes of the original translation. Also, Thomas added a short "Address to the Reader."[99]

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95 George Sale, *The Koran: or, Alcoran of Mohammed; Enriched with Numerous Explanatory Notes; Various Readings from Savary's Version of the Koran; and a Valuable Preliminary Discourse on the Religious and Political Condition of the Arabs before the Days of Mohammed*. London: William Tegg, no date, p. vii.

96 *The Dictionary of National Biography*, Vol. XVII, pp. 251-252.

97 Nabil Matar, "Alexander Ross and the First English Translation of the Qur'ān," Muslim World 88 (1990), 81-92.

98 Malcolm, 288-295.

99 Matar, 91.

**Ruhi, Firozuddin. *The Qur'an*. Karachi, 1965.

Said to be a Qādiyānī translation.

**Saffarzadeh, Tahereh (1936-2008). *The Qur'an in Persian and English*. 2001.

Born in Sirjan in Kerman Province, Saffarzadeh was an Iranian poet, writer, translator and prominent university professor. She died in Tehran.

**Salahuddin, Peer (or Pir Salahud-Din, b. 1915). *The Wonderful Koran: A New English Translation*. Lahore, 1960. Reprint Aminabad, Punjab, Pakistan: Raftar-i-Zamana Publ., 1971. xviii + 631 pp. Reissued Islamabad: The Quran Publications, 1991. 2 vols. 908 pp.

Peer Salahuddin was born in Punjab. "Born in an influential family in Punjab, Pakistan he studied and practiced law. Later on, he worked as a civil servant for long. Devoted to studying Islam, he contributed the following: translation of the Qur'an in both English and Urdu, a book on the Prophet Muhammad's biography and a reference work on the Qur'an."[100]

This translation is said by A. R. Kidwai to be a Qādiyānī work, but there is no internal evidence of that apart from it being endorsed by an al-Haj Maulana Sadrud-Din, who might be the successor of Muhammad 'Alī as the leader of the Lahore Group. Even if this Sadrud-Dīn is the Lāhōrī Aḥmadi, as would appear not unlikely, it would not prove that Peer Salahuddin was an Aḥmadi. Salahuddin's translations of the crucial text of Qur'ān 4:156-159 (pp. 87-88) lacks any statement of Ahmadi doctrine. No Arabic text, but has a few mostly short explanatory footnotes. The 1991 edition has the Arabic text in parallel columns alongside the English translation, which accounts for this latter edition's greater length. This later edition also contains bibliographical references and an index.

**Salam, Sayed Jumaa. Noor Al Bayan: *A Critical Interpretation of the Holy Quran*. California: Salam Educational Center, 2018.

Dr. Salam, a resident of Van Nuys, CA, worked on his translation for five years, about 2013-2018. He is a speaker and preacher.

**Salami, Ali (b. 1387 or 1388/1968). *The Magnificent Qur'an: A 21st Century English Translation*. Sedona, Arizona: Leilah Publications, 2016. 598 pp.

Ali Salami is an Iranian professor of Translation Studies and English Literature at the University of Tehran. He is a Shakespearean scholar.

**Sale, George (1108-1149/1697-1736). *The Koran: or, Alcoran of Mohammed; Enriched with Numerous Explanatory Notes; Various Readings from Savary's Version of the Koran; and a Valuable Preliminary Discourse on the Religious*

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[100] https://englishqurantranslations.wordpress.com/2014/12/03/salahuddin-pir/ .

> *and Political Condition of the Arabs before the Days of Mohammed.* London: C. Ackers, 1734. xii + 187 (preliminary discourse + 508 (translation) pp. Reprint London: William Tegg, 1857, 1867, 1877. xvi + 132 (preliminary discourse) + 516 (translation) pp. Many other reprints with various pagination, often in two volumes, some without the preliminary discourse. Reprints and reissues date are said to date to 1764, 1774, 1795, 1801, 1812, 1821, 1824, 1825, 1833, 1835, 1836, 1838, 1844, 1850, 1853, 1855, 1856, 1857, 1859, 1860, 1861, 1862, 1864, 1867, 1868, 1869, 1870, 1871, 1873, 1874, 1876, 1877, 1878, 1879, 1880, 1881, 1883, 1884, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1898, 1900, 1902, 1906, 1913, 1914, 1917, 1921, 1923, 1927, 1928, 1929, and 1949, and there are many undated versions.[101]

This is the second English translation of the meaning of the Qur'ān, originally done in 1147/1734, and is commonly viewed as the oldest significant one. Considering that it is now nearly 300 years old, it has stood the test of time remarkably well. Although Sale never visited the Muslim world and may have had a questionable knowledge of Arabic, relying on the literal Latin translation and notes of 1109/1698 by Ludovico (Luigi) Marracci (1021-1111/1612-1700) entitled *Refutatio Coranis* more than his own knowledge, Sale's work contains fewer mistakes than might be expected.[102] Considering the undisguised and open hostility with which Europeans viewed Islam at the time, Sale is rather mild, thus presaging modern orientalism with its subtler approach. Indeed, his work enraged some of his contemporaries so much that they believed he was a secret Muslim (pp. xi-xii). This idea was entertained both by the famous historian Edward Gibbon in his *The Decline and Fall of the Roman Empire*, where he calls Sale "half a Mussulman,"[103] as well as by the Society for the Promotion of Christian Knowledge, which "suspected his orthodoxy," even though he worked for them.[104] In fact, he was not a Muslim at all and perhaps not a believer in Christianity either, although at that time he had to appear to be one (pp. iv-vi).[105] Thus, his "Preliminary Discourse" and extensive commentary in thousands of footnotes both reveal his disbelief in the claims of Islam and also contain mistakes. The explanatory notes depend mostly on the tafsīrs of al-Bayḍāwī and Jalāl al-Dīn al-Suyūṭī, with occasional reference as well to al-Zamakhsharī. However, except for al-Bayḍāwī (pp. vii-viii), it appears that Sale simply used the references in Marracci's Latin version, for the works in his own library contained none of the

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101 Ihsanoglu, 113-137; Skreslet and Skreslet, 4.

102 For a detailed if not always fair criticism of Sale, see Al-Hajj Hafīẓ Ghulām Sarwar, *Translation of the Holy Qur'ān from the Original Arabic Text with Critical Essays, Life of* Muhammad, *Complete Summary of Contents*, 2nd ed., Karachi: National Book Foundation, 1973, pp. vii-xxi. Sarwar relied heavily on E. Denison Ross, "Ludovico Marracci," *BSOAS* 2 (1921), 117-123.

103 Edward Gibbon, *Decline and Fall of the Roman Empire*, ed. Oliphant Smeaton, New York: Modern Library, n. d., Vol. III, p. 76, n. 66 (chapter L).

104 *The Dictionary of National Biography*, Vol. XVII, pp. 668-670.

105 Rather, he almost certainly belonged to the deist trend that was then raging among English intellectuals.

commentaries he refers to."[106] There are many references as well to Jewish literature such as the Talmud and the Midrash. Despite its distortions and hostile remarks in places, the "Preliminary Discourse" contains many more details about spiritual matters and the end of the world than one would expect to find in a more recent work. In that sense, it is somewhat closer to the faith of most Muslims than recent non-Muslim commentaries on Islam usually are. Also, it constitutes the first major treatise on Islam in English, and thus was very influential.

A four-volume edition of Sale with added non-Muslim commentary is by Rev. Elwood Morris Wherry (1259-1346/1843-1927). *A Comprehensive Commentary on the Qur'an: Comprising Sale's Translation and Preliminary Discourse with Notes and Emendations.* London: Kegan Paul, Trench, Trübner and Co., and Boston: Houghton, Mifflin and Company, 1882-1886. 4 vols. xxix + 1552 pp.[107] Reprinted Osnabrück, Germany: Zeller, 1973; New York: AMS Press, 1975. Vol. I, viii + 391 pp. Vol. II, 407 pp. Vol. III, viii + 414 pp. Vol. IV, xiii + 340 pp. Another reprint Kessinger Publications, LLC, 2006. According to the orientalist Watt, Wherry's "additional notes are of poor quality and detract from the value of Sale's work."[108] This is probably because, unlike Sale's "Preliminary Discourse," Wherry's writing contains violent and ridiculous polemics against Islam. Wherry was an ordained Protestant minister who was interested in missionary work to convert the Muslims to Christianity and who was also alive at the height of imperialism and thus was not able to escape the prevalent views of his background and day.

A possibly revised version of Sale under a different title is *The Holy Koran.* London, Koran Society (Printed by R. Carlile), 1822. 386 pp. Reprinted in 2 vols., 1826. Sale's notes and preliminary discourse have been deleted. The work is "With the former translations diligently compared and revised, by special command," which is a mysterious enough statement. What any group calling itself "Koran Society" might have been doing in London 1822-1826 is unknown and difficult to imagine. Most likely, this work is simply a recent reprint by Muslims who failed to change the original publication date.[109]

**Sarwar, Al-Hajj Hafiz Ghulam (1290-1373 or 1374/1873-1954). *Translation of the Holy Qur'an from the Original Arabic Text with Critical Essays, Life of Muhammad, Complete Summary of Contents.* Woking, UK: S. M. S. Faruque, 192[9]. cxix + 377 pp. Reprinted by author, Singapore and London, 1930; unknown place, 1933; Lahore, 1935. 2nd edition. Karachi: National Book Foundation, 1973. cxix + 377 pp.

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[106] Sarwar, viii.

[107] Reviewed by an anonymous writer in *The Old Testament Student* 5, No. 1 (1885), 46-47.

[108] W. Montgomery Watt, *Bell's Introduction to the Qur'ān.* Edinburgh: University Press, 1970, p. 210, n. 4.

[109] Sale's translation is available on the Internet in pdf at http://www.archive.org/details/TheKoranTranslatedByGeorgeSale . It is also available in an 1891 ed. with Sale's "Preliminary Discourse" and notes at http://www.gutenberg.org/etext/7440. An 1856 edition is available both in PDF and in page-by-page text files at http://books.google.com/books?vid=o12tlxk-FEwcLEITbyYKDAe&id=6osxHeW6XDsC. A high-quality scan of the 1734 ed. is available at http://posner.library.cmu.edu/Posner/books/book.cgi?OCLC=1135206 . A version of Sale is available in separate files by sūrah at http://al-quran.info/#&&sura=1&trans=en-george_sale&show=both,quran-uthmani&format=rows&ver=1.00 .

The translator was an Indian who studied at Government College at Lahore in the Punjab 1890-1894, during which time he was a classmate of Muhammad 'Alī of Lahore, who was also destined to translate the meaning of the Qur'ān into English. Indeed, they studied Arabic there together for two years (p. xxxvi). Sarwar worked as a civil servant in British Malaya 1896-1928, served as the Mufti of Penang, and was a civil district judge in Singapore 1923-1928. Sarwar had memorized the entire Qur'ān by 1300/1883 and spent most of his life studying it. By his own statement, he acquired and started studying Sale's translation in January 1887 (pp. xxxiv-xxxv). After his service in Malaya and Singapore ended, Sarwar returned to Lahore, where he was residing in 1357/1938.[110]

Sarwar's is the ninth English translation of the Qur'ān to be published. The work was originally published in 1929; the claim by Ihsanoglu of an earlier edition dated to 1920 at Singapore turns out to be a mistake, because the original book simply bore the date 192-, probably because the publisher was not certain if the book would come out in 1928 or 1929 and then failed to fix the date when it became certain. The true date of composition is not mentioned in the text, but can be ascertained from Sarwar's statement while compiling the introduction that it was nearly forty-one years after January 1887, which would then be the end of 1927 (p. xxxiv). Although the Woking Mosque at the place of publication had passed under the control of the Lahore Aḥmadīs, Sarwar himself was not an Aḥmadī.[111] Indeed, the translation was not yet complete in 1346/1927.[112] This work is accompanied by long introductions, including criticisms of earlier translations of the Qur'ān (pp. vii-xlii), methodological comments by Sarwar (pp. xlii-xlix), biographical notes on the Prophet's ﷺ life from Sarwar's lectures (pp. l-lxx), and a historical note on the Qur'ān (pp. lxx-lxxii). This is followed by a sūrah-by-sūrah summary of the contents of the Qur'ān (pp. lxxiii-cxix). Sarwar's comments on the earlier translations by Sale, Rodwell, Palmer, and Muhammad 'Alī are often quite caustic, questioning the motives of his non-Muslim predecessors and accusing them of deliberately distorting the meaning of the text. Sarwar himself has tried to reduce the amount of Latinate and archaic English words in his translation in order to put it into clearer, more understandable language (see his comments pp. xlii-xliii), and he has largely succeeded in this. Nevertheless, he acknowledges his debt to Sale, Rodwell, and Muhammad 'Alī(p. xxxiv), and his translation has been thought to have been considerably influenced by that of Muhammad 'Alī.[113] Although Sarwar maintains an attitude of belief throughout his work, his translation is fairly full of modernisms, including some apologetic, tendentious translations that go against the common and traditional Muslim understanding of the text. He is especially anxious to disconnect the text from warlike contexts whenever possible. However, on the whole, the English is good and his translation does not appear to be inferior to most others. The translation is not accompanied by the Arabic text and is printed in parallel columns. The so-called "second edition" of 1973 seems to be an exact reproduction of the original and is printed on poor-quality paper.

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[110] A biography of Sarwar is Wazir Jahan Karim, *Hafiz Ghulam Sarwar (1873-1954): A Biographical Review*, George Town, Penang, Malaysia: Straits G.T. Intersocietal and Scientific (INAS), 2008, cited at https://theearlymalaydoctors.blogspot.com/2011/05/hafiz-Ghulām-sarwar-1873-1954.html .

[111] Khan, *Bibliographic Control*, 50-51.

[112] Ihsanoglu, 84, corrected by Khan, *Bibliographic Control*, 19, 57.

[113] Muhammad 'Alī, *The Holy Qur'an: Arabic Text, English Translation and Commentary*, 7th (revised) ed., Chicago: Specialty Promotions Co., Inc., 1985, p. viii.

**Sarwar, Shaikh Muhammad. *The Holy Qur'an: Arabic Text and English Translation*. Elmhurst, NY: Islamic Seminary, 1981. [iii] + 418 pp. Reissued as 5th ed. Huntington Station, NY: Islamic Seminary, Inc., 2001.

Born in Quetta, Pakistan, and trained 1963-1974 in classical Shīʿī religious schools of Mashhad and Qum in Iran, al-Najaf in Iraq, and Karachi in Pakistan, Muhammad Sarwar arrived in New York in 1975 and taught Islamic theology and philosophy at the Islamic Institute in New York City. He was also the imam of the al-Khoei Islamic Center in New York.

The Arabic text is written in a small column nearest the spine of the book on each page. "Rabb," which is rendered as Lord in Q 1:2, is translated as Cherisher in Q 114:1, a clear inspiration from Yūsuf ʿAlī, but in general Sarwar translates quite independently and certainly does not follow any particular previous translation very much. In doing his work, he relied on the pre-eminent Shīʿī commentaries, the modern *Tafsīr al-mīzān* of Muhammad Ḥusayn Ṭabāṭabāʾī and the classical *Majmaʿ al-bayān* of al-Ṭabrisī (or less correctly: al-Ṭabarsī), for interpretations and linguistic explanations. In general, Sarwar attempts a simplifying and perhaps colloquializing translation, often felicitously, but he does tend to flatten the Qurʾānic figures of speech. Asterisks by the names Dhul-Qarnain and Gog and Magog (Q 18:83, 94) on p. 206 seem to indicate footnotes that are not there. There is an appendix in lieu of an introduction (p. 418), but this breaks off suddenly in mid-sentence at the bottom of the page.[114]

**Shahani, Mohammad B. *The Holy Qur'an and English Translation of Its Meaning*. Dawah Publications, 1989-1990. 3 vols. to date out of 30 vols. projected. 72 pages.

This seems to be a project to produce a text and translation in thirty fascicles, one for each juzʾ. Vol. I, 1989, 25 pp.; Vol. II, 1989, 21 pp.; Vol. III, 1990, 26 pp.

**Shakir, M[ohammedali] H[abib] (1322-1378/1904-1959). *Holy Qur'an*. 2nd US edition. Elmhurst, NY: Tahrike Tarsile Qur'ān, Inc., 1983.[115] 4th ed., 1986. Republished as The Qur'an. 8th edition, 1993. 452 pp. 9th ed., 2002. 662 pp. Also 9th ed., 2004. 668 pp.

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[114] Available on the Internet at http://almubin.tripod.com/mdsarwar.htm. The Internet text shows some slight revisions from the earlier printed version. The translation is also available in separate files According to sūrah at http://al-quran.info/#&&sura=1&trans=en-Muhammad_sarwar&show=both,quran-uthmani&format=rows&ver=1.00 .

[115] Skreslet and Skreslet, 12.

A modern Shīʿī interpretation, although it appears to have little if any specifically Shīʿī content. No commentary. Earlier editions also had no index, but the 1993 edition has a good index. Inexpensive. It is a somewhat Arabicizing translation that is mostly copied verbatim from that of Muhammad ʿAlī of Lahore. It even exactly reproduces Muhammad ʿAlī's farfetched interpretation of the word for "ant" (*namlah*) in Qurʾān 27:18 as "a Namlite." Apart from reinstating some Arabic words in the text, the translator seems to have added little to Muhammad ʿAlī's work. Some alterations, such as "sleeping-places" for "beds" in Qurʾān 4:34, seem to reflect a puristic preference for literal precision. No Arabic text in this edition, but has been also published in an edition with Arabic text.[116]

An earlier edition of the Shakir translation was published in Karachi: Habib Bank, 1968. 600 pp. Reprinted 1970. This seems to have included Shakir's commentary.

An earlier version of the same work is Mahomedali Habib. *The Holy Quran: Arabic Text and English Translation*. 2nd edition. Annotated by M. H. Shakir. Karachi: Habib Esmail Benevolent Trust, no date (about 1379/1959?). xxi + 912 + [16] pp. Another printing of this text was at Karachi: Taj Art Press, no date. An inserted leaf states that Mohammed Ali Esmail made this translation in 1959. All of these names apparently refer to the same person, a scion of the Habib banking family. Thus, the translator does not appear to have been a scholar. This text was published with the Arabic and English in parallel columns and with some explanatory notes that were suppressed in later editions. Printed on good-quality thin paper. Short index.

A more recent edition of the same work somewhat revised is M. H. Shakir. *The Qur'an*. Ed. by Yasin T. al-Jibouri. Newington, VA: Yasin Publications, [2014]. 546 pp. The back of the title page states that this is a reprint of an edition of 2011.

**Starkovsky, Nicolas A. (b. 1340/1922). *The Koran Handbook: An Annotated Translation*. New York: Algora Pub., 2005. xxx, 544 pp.

Starkovsky is a Russian who was born in Alexandria, Egypt. Fluent in a number of languages including Arabic, Starkovsky states that this work represents the effort of a lifetime. He appears not to be a Muslim.

This work is characterized first of all by a revival of the idea of the rearrangement of the sūrahs of the Qurʾān first popularized by Rodwell, a concept that Muslims have never liked. In this case, Starkovsky does follow the tradition of Rodwell in largely placing the shorter sūrahs first. However, his arrangement is unlike Rodwell's, and he excuses the rearrangement by placing each sūrah selection under a general subject area. Thus, under "Fighting in the Way of God," he places Sūrah al-Ḥadīd as well as a more obvious candidate such as Sūrah al-Tawbah. The problem with this is that it is really difficult to classify most sūrahs as being concerned with only one or two subjects.

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[116] Available on the Internet at http://www.al-islam.org/quran/ and at http://al-quran.info/#&&sura=1&trans=en-shakir&show=both,quran-uthmani&format=rows&ver=1.00 .

**Tariq, Abdur Rahman. *The Holy Qur'an: Arabic Text with English Translation with Explanatory Foot Notes, Arabic Romanized (1 to 30th Paras Complete)*. Revised by Ziauddin Aḥmad Jilani. Lahore: Malik Sirajuddin & Sons, [1966].

An earlier, partial version of this work is Zia-ud-Dīn Ahmad Gilani and Abdur-Rahman Tariq. *First Para (Juz') of the Holy Qur'an: Rendered into Modern and Eloquent English, Conveying the Exact Meaning of the Arabic Text*. Lahore: M. Siraj-ud-Dīn, [1963].

**[Umm Muhammad (b. 1359/1940)]. *The Qur'an: Arabic Text with Corresponding English Meanings*. Edited by Saheeh International. Jeddah: Abul-Qasim Publishing House, 1997. ix + 943 pp.

The translator of this work is a native speaker of English who was born in the United States. As her nom de plume, she refers to herself as Umm Muhammad, but according to Ahmad Zaki Hammad, her real name is Aminah Assami.[117] After completing intensive Arabic study, she embraced Islam in Syria in 1394/1974. She moved to Jiddah, Saudi Arabia in 1401/1981 and teaches tafsīr and fiqh there in an Islamic education center. She also edits English-language material for Abul-Qasim Publications and has authored several books, including *Realities of Faith*, *From the Guidance of Sūrah Yā Seen*, and *A Brief Introduction to Tajweed*.

This translation, although praising the earlier one of al-Hilālī and Khān (p. i), certainly far surpasses that earlier effort in readablility, clarity, and conciseness. Indeed, although this work is sometimes characterized as a Salafī product, there seems to be relatively little expressed Salafī tendency, because of the sparseness of parenthetical expansions of the text and other commentary. The translator has added 1,884 footnotes to help explain the text; however, most of these are very short, merely glosses on Arabic terms or other very short comments. Thus, the notes in no way constitute a complete commentary. Infrequently, a tendentious note appears, such as note 98 on Qur'ān 3:7, where the unexplained letters (*al-ḥurūf al-muqaṭṭa'āt*) that open certain sūrahs are cited as an example of verses that can bear more than one meaning (*mutashābihāt*). This explanation is drawn from the literalist Ẓāhirī Ibn Ḥazm and is an isolated opinion, for many other verses are clearly open to a multiplicity of interpretations. Another instance of a conservative opinion is the translation of Qur'ān 2:62, which makes explicitly clear through a parenthetical addition that God's mercy applied only to the other religions in the past but not after to the revelation of the Qur'ān. In this case, however, it is a more widely-held opinion. There is also a helpful subject index (pp. 917-943). The Arabic text is included side by side with the English translation.[118]

There is also an edition of this translation without the Arabic text: *The Qur'an: An Authentic, Accurate and Clear English Translation*. Jiddah: Almuntada Alislami, 2004. 689 pp.

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[117] Ahmad Zaki Hammad, *The Gracious Qur'an: A Modern Phrased Interpretation in English*. Lisle, IL: Lucent Interpretations LLC, 2007, Internet pdf version, p. 1197.

[118] Available on the Internet at http://al-quran.info/#&&sura=1&trans=en-umm_Muhammad&show=both,quran-uthmani&format=rows&ver=1.00 .

**Yılmaz, Hakkı. *Interpretation of the Noble Qur'an: Qur'an in English*. Chicago: Reach, 2015. 760 pp.

A large exegetical expansion of the Qur'ān. Available only in Kindle and in pdf from the Internet. This version has chopped up the Qur'ān into 722 new divisions which are arranged according to the supposed chronological order of their revelation. This new order is highly speculative and arbitrary for the most part. In the translation, the work contains many errors or farfetched interpretations. The translation is followed by 407 footnotes placed at the end.

**Yüksel, Edip (b. 1376/1957), Layth Saleh Al-Shaiban, and Martha Schulte-Nafeh. *Quran: A Reformist Translation*. Brainbow Press, 2007. 520 pp. 2nd revised ed., 2010. 684 pp.

The translators of this version represent a continuation of the earlier tendency of interpretation originated by Rashad Khalifa, who also has a translation. Edip Yüksel is a Turkish Kurd who spent four years in Turkish prisons in the 1980s for his political writings and activities promoting an Islamic revolution in Turkey. He later immigrated to the United States where he became a follower of Rashad Khalifa in 1986 and henceforth has regarded himself as a monotheist but not a Sunni Muslim, although being of Sunni origin. He authored many books and articles on religion, politics, philosophy and law in Turkish and English. Edip is the founder of 19.org, the Islamic Reform organization, and co-founder of Muslims for Peace, Justice and Progress (MPJP), and the chief editor of the annual anthology, *Critical Thinkers for Islamic Reform*. He obtained BAs in Philosophy and Near Eastern Studies and then a law degree from the University of Arizona. He teaches philosophy and law at Pima Community College and Brown Mackie College and claims fluency in Turkish, English and Classic Arabic, as well as a knowledge of Persian, but has less competency in Kurdish despite his origin. Layth Saleh Al-Shaiban is an author of various books and articles on Islam, founder of Progressive Muslims, and co-founder of Islamic Reform. He works as a financial adviser and resides in Saudi Arabia. Martha Schulte-Nafeh worked at the University of Arizona as an Arabic instructor and coordinator for several years before moving to the University of Texas in 2010, where she is a senior lecturer in Arabic and CASA director. She received a BS from Wharton School, University of Pennsylvania in Economics in 1975, an MA in Teaching English as a Foreign Language from the American University in Cairo in 1982, another MA in Linguistics in 1990 and then a Ph.D. in Near Eastern Studies - Arabic Language and Linguistics from the University of Arizona in 2004.

The translation of the main text of the Reformist Translation of the Qur'ān was done by Edip Yüksel and Layth Saleh Al-Shaiban, but the annotations, subtitles, endnotes, introductory materials, and appendices are the work of Yüksel alone, while Martha Schulte-Nafeh provided linguistic consultation and feedback (p. 6). Thus, the book is mostly the work of Yüksel, as the added introductions and appendices are quite extensive. The translation was first completed in 2002-2005. In this work, Yüksel sets out to attack the right of the 'ulamā' to interpret the Qur'ān and also completely repudiates the Ḥadīth. This text deviates surprisingly little from the received tradition of Qur'ān translation, although it does, for example, eliminate the beating element from Q 4:34, among some other modernizing reinterpretations.

Another edition of the same translation is the anonymous *The Message: A Translation of the Glorious Qur'an*. Brainbow Press, 2008. 468 pp. This translation is attributed only to "the Monotheist Group." According to its own self-statement, "The Monotheist Group is a pen name used by the Free-Minds Organization which is an Islamic reform movement that began in 1997, dedicated to the promotion of God alone. The movement seeks the abandonment of all sectarian innovations through a return to the principles of the Qur'an. The Free-Minds Organization has attracted the attention of a number of think tanks (namely the Rand Corporation in its Building Moderate Muslim Network report) as well as some noted authors in the field of Islamic Reform."[119]. The group was mentioned by the Rand Corporation in its Building Moderate Muslim Network report.

This translation is available at https://www.islamawakened.com/betaQ/1/1/default.htm , where it can be viewed in single verses in two versions labeled The Monotheist Group (2011 Edition) and (2013 Edition), and from there the rest of it can be accessed. Thus, the work is not attributed toYüksel and his helpers, but rather generically to the Monotheist Group.

A still later version of this same effort by the Monotheist Group, also anonymous, is *The Great Qur'ān: An English Translation*. USA: Brainbow Press, 2018. 484 pp. This is downloadable for free with the date 2020 at https://www.free-minds.org/sites/default/files/quran.pdf , containing the same 484 pages, though the text has evolved somewhat from the original version of 2007. None of the translations by Yüksel/the Monotheist group is accompanied by the Arabic text.

**Zidan, Ahmad Abdelmoniem A. (1360-c. 1423/1941-c. 2002), and Dina Al Zahraa Zidan. The Glorious Qur'an: Text and Translation. Cairo: Islamic Home Publishing and Distribution, 1417/1996. xv + 604 + 2 + 25 pp. Another ed.: Cairo: Islamic Inc. Publishing and Distribution, 1417/1996 [actually later]. xi + 604 + [2] + 124 + 19 + 24 pp. Rpt. without Arabic text: *Translation of the Glorious Qur'an*. Kuala Lumpur: A. S. Noordeen. 510 pp.

Ahmad Zidan was an Egyptian professor. Proudly claiming descent from 'Umar ibn al-Khattāb (p. viii), he memorized the Qur'ān from his grandfather, a religious scholar, by the age of ten. Although he states that he came from a family of religious scholars, he seems to have had little formal religious education. His specialization seems to have been in international relations. He held a Ph.D. from Harvard University (1966). He lectured widely in the US, Europe, and the Gulf, and resided in Saudi Arabia nearly twenty years. He finished his days in Egypt, where his wife still resides.[120] His wife, Dina Zidan, was born into a conservative English Roman Catholic family but later embraced Islam. She holds an MA in comparative religion.

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[119] https://www.amazon.com/Message-Translation-Glorious-Quran/dp/097967154X .

[120] Personal communication from Shaykh Muhammad 'Abduh, Cairo, Egypt, 11 August 2004.

Although this work is said to be based on Yūsuf 'Alī's translation, it actually differs considerably from Yūsuf 'Alī, as its language is greatly modernized and vocabulary altered. Often, the Zidans seem to offer exegetical interpretations for the original text. Thus, in 2:255, they have "He knows their future and their past" for what is more literally "He knows what is before them and what is behind them." More oddly, the Zidans translate the crucial word *kursī* in this verse as "Sovereignty Knowledge," which is not grammatical as well as far from the traditionally-received meaning. For 72:8, the Zidans have the jinn saying, "And we peered into the sky," for what might be more literally given as "And we touched the heaven." The Zidans' version could be seen as a rationalizing and modernizing rendition making the jinn more earthbound. A clear instance of modernizing tendency is found in 11:7, where the six days of creation are called "six periods of time." In 18:50, they have the linguistically incorrect "and he diverted from the Command of his Lord," which seems an odd way to translate fa-fasaqa 'an amr rabbihi. Perhaps the translators intended "and he deviated from the command of his Lord." Although the text is relatively free of exegetical glosses inserted in parentheses, there are a few of these in crucial places. Thus, in 2:62, the Zidans leave untranslated the word Nasārā, usually taken as meaning Christians, adding for good measure the parenthetical gloss "those who followed Jesus's true message," to underline their contention that latter-day Christians are not included. In the same verse, "Sabians" is glossed as "monotheists," which is one exegetical interpretation among a number that are possible. Despite these criticisms, this work seems no worse in most respects than other recent translations and is a definite improvement over earlier translations having turgid or artificially archaic language."[121]

The text includes the 604-page Arabic edition of the Qur'ān made popular by Saudi Arabia, in which each juz' usually equals exactly twenty pages. This makes the amount of translated text on each page vary, although it has to be fit into the same space, and this fitting is rather well done. There are a few pages of introduction describing the translators and, very briefly, the Qur'ān (pp. viii-xi). The authorization of the text by al-Azhar appears in Arabic and English (pp. ii-iii). Interestingly, there is a discrepancy of date between the two documents; presumably the Arabic document's dates of 1412/1992 are correct. The date 1409/1989 appearing on p. x suggests the date of completion of the original version. Several appendices with different pagination include a table of contents, a long description of the translation of certain terms sūrah by sūrah, a glossary of proper names and some technical terms used in the Qur'ān, and a list of the hundred most beautiful names of Allāh with definitions.

An earlier edition of the same work is *Translation of the Glorious Qur'an*. London: Ta-Ha Publishers, 1991. 505 pp.[122]

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[121] Robinson, 272-273.

[122] Skreslet and Skreslet, 10.

2. Tafsīr: Translations of the meaning of the Qur'ān with commentary

Books under this category contain a translation of the Qur'ān as well as enough added material for them to be considered commentaries in their own right. The traditional Arabic method of commenting on the Qur'ān is to go through the text verse by verse, and that is what the commentaries listed here do. Works that are not yet complete but are intended to cover the whole Qur'ān are also included. Quite a number of these works have never been and may never get completed. Because of this, one finds that it is the first part of the Qur'ān that always has the best exegetical coverage, a fact which is even true in Arabic because of the many uncompleted tafsīrs that have likewise been started and then broken off, often because of the author's death.

In traditional Muslim scholarship, for a work to be considered a tafsīr, its writer had to be a traditionally educated 'ālim with a license (*ijāzah*) in the subject of tafsīr or Qur'ānic explanation. But in the fourteenth-fifteenth/twentieth-twenty-first century, this has widely been disregarded, as many intellectuals who are not traditional scholars have been writing their own commentaries, which occasionally are described as tafsīrs. In fact, no large classical, premodern commentary on the Qur'ān has ever been translated into English, and most of the commentaries on this list are not those of traditional scholars. Even those that are works of traditionally-qualified modern scholars, such as those of Shafi' and 'Usmānī, are likely to be influenced by modernism in some respects.

While several classical tafsīrs have been translated, all of these are either very short works, or severely abridged, or cover only parts of the originals.. First, the partially-completed translation of the classical tafsīr of al-Ṭabarī listed below, an abridgement, covers the work only through Qur'ān 2: 103, which represents a mere eight percent of al-Ṭabarī's text. Second, the several attempts to translate Ibn Kathīr's tafsīr consist mostly of severe abridgements, one complete and another covering less than half of the original. Two complete translations of excerpts only cover two juz's. As abridgements, these translations of al-Ṭabarī and Ibn Kathīr necessarily incorporate the decisions of their modern abridgers and translators about what to include and omit, and much of the original texts has indeed been omitted. Third, two orientalist translations cover only about seven percent of al-Bayḍāwī's commentary. Fourth, partial translations exist of of several other tafsīrs by al-Qushayrī, al-Maybūdī, al-Qurṭubī, al-Kāshānī, and Ibn 'Ajībah, as well as complete ones of the short tafsīrs by al-Tustarī, Ibn 'Abbās, and al-Suyūṭī. Fifth, scattered excerpts from classical tafsīrs may be found in the works of Mahmoud Ayoub and Helmut

Gätje on this list. Apart from these incomplete parts of classical tafsīrs, most of the other commentaries on this list offer many modernist explanations, some of which tend to deemphasize the supernatural nature of the revelation and its contents, a tendency of which readers need to be cognizant.

It is also worth noting that the most conservative group of commentaries on this list all emerge from or were influenced by the major conservative Muslim college of Dār al-'Ulūm Deoband in India near Delhi. There is no doubt that the efforts of the Deobandi 'ulamā', which appear throughout this list, need to be more widely known and appreciated. Deoband, which opened in 1284/1867, although it is a modern rather than a classical foundation, has become the major representative of the conservative 'ulamā' of India, along with the somewhat less conservative Nadwat al-'Ulamā' at Lucknow. Through its scholarly output and its influence on other schools founded later in South Asia, Deoband has had a huge influence on the modern Muslim world. While Deobandis are Ḥanafīs in fiqh and support moderate Sufism, they have also been a major force in the revival of Ḥadīth studies. The tafsīrs of Daryabādī, Mawdūdī, Shafī', and 'Usmānī listed here in this category all belong partly or wholly to this tradition. By contrast, the more widely-known works of Muhammad 'Alī of Lahore, 'Abd Allāh Yūsuf 'Alī, and Muhammad Asad all belong to marginal persons influenced to a greater degree by modernism. This is the context of Abū al-Hasan 'Alī al-Nadwī's praise of Daryabādī's tafsīr in his introduction to the second edition of that work (Vol. I, pp. xii-xiii), where al-Nadwī emphasizes that an expounder of the Qur'ān must, among other qualities, "have an implicit faith in the life after death and the rewards and retributions promised in the Qur'ān as divine pronouncements instead of taking them merely as symbolic expressions." This criticism would apply to many modern translations and commentaries on the meaning of the Qur'ān which do not, because of their deviation on this point, represent the traditional position that continues to be held by the overwhelming majority of the Muslims.

**Abu-Shabanah, Abdel Khalek Himmat, translator. *Al-Montakhab [The Select] in the Interpretation of the Holy Qur'an: Arabic-English: The Egyptian Translation.* Reviewed by Muhammad Mahdy Allam. 1st ed. Cairo: Ministry of Al Awqaf, Supreme Council for Islamic Affairs, 1413/1993. 18 + 1008 pp., + 18 + 1008 pp. of Arabic text.

Al-Muntakhab, the underlying Arabic work here, is a modern work produced by unnamed Azharī scholars and modern scientists working under the auspices of the Supreme Council for Islamic Affairs, a branch of the Egyptian Ministry of Religious Affairs. This work is said by the translator, Abū Shabānah, to have extracted "all that is esteemed precious" in the commentaries of al-Ṭabarī, al-Ālūsī, al-Rāzī, al-Qurṭubī, al-Zamakhsharī, Ibn al-Jawzī, Ibn Kathīr, Ibn (Abū?) Ḥayyān, al-Ṭabrīsī, al-Biqā'ī, etc. (p. 1006), a rather pretentious statement. Since the resulting text is so small, it would appear that Abū Shabānah considered very little of what is contained in the large classical tafsīrs to be "precious."

The translator, 'Abd al-Khāliq Himmat Abū Shabānah, is an Egyptian gynecologist trained at the University of Edinburgh and New York University. He appears to have had no formal religious training.

Although ostensibly a translation, the English of this work deviates greatly from the Arabic. First of all, the original Arabic text, which is reproduced in full on pages facing those of the English translation for handy comparison, contains several separate registers of text: the Qur'ānic text itself above, then the commentary of *al-Muntakhab*, then footnotes to *al-Muntakhab*, though these do not appear on every page. Each of these is separated from the others by a small line. The facing English text, on the other hand, consists of only one register, thus giving no separate translation of the Qur'ān by itself. But the text does not always translate the *al-Muntakhab* commentary either. Sometimes, it is completely at odds with it, as in the "translation" of 4:16 (p. 112). Often, perhaps even usually, the English commentary bears little resemblance to the text of the Arabic original. Even where it does take from the original, much matter from the Arabic commentary is omitted, so that at best it occasionally provides an abridged translation of *al-Muntakhab*. In many if not most places, the English text constitutes a mere translation of the bare Qur'ānic verses, ignoring the commentary completely. In the end, by not distinguishing the Qur'ānic text from the commentary, the translator has produced a large if sporadic exegetical expansion of the Qur'ān, one in which it is not possible to tell what is Qur'ānic text and what is commentary. This appears to fall into the fault of some other translations on this list, especially those of Muhammad Aḥmad and Ghulam Aḥmad Parvez. Therefore, this text has to be considered the work of Abū Shabānah alone, who is really the author, not merely the translator.

Each sūrah is prefaced by an introduction that usually is not based on the introductions given in *al-Muntakhab*. The work is printed on good-quality thin paper.

The English work itself is filled with modernist and scientistic interpretations. The English is often of poor quality as well, and borders on the grotesque in the rendering of *al-ḥamdu lillāh* as "Bosoms peep forth and answer thanks to God" (p. 1), an expression of which the translator appears to be quite proud, as he repeats it again in another context on p. 1007.

A complete, revised version of this translation without commentary but including Abu-Shabanah's introductions to the sūrahs is available at http://al-quran.info/#trans , where the reader must scroll down to "Muntakhab" in the list of translations, which gives a link to the translation sūrah by sūrah. . In this revised version of Abu-Shabanah, "Bosoms peep forth..." has been replaced with "Hearts surge forth...," still not accurate to the text but definitely better as an English expression. This same version is also found, though without the introductions to the sūrahs, starting at https://www.islamawakened.com/betaQ/1/st1.htm .

**Ahmad, Mirza Bashiruddin Mahmood, "Khalifatul Masih II" (1306-1385/1889-1965). *The Holy Quran with English Translation and Commentary*. Edited by Maulawi Shēr 'Ali, Bashir Ahmad and Malik Ghulam Farid. Rabwah, Pakistan: Oriental and Religious Publishing Corporation, 1366-1383/1947-1963. 5 parts organized in 3 vols. Reprinted Tilford, UK: Islam International Publications, Ltd., 1988. 5 vols. 3039 pp.

Mīrzā Bashīr al-Dīn Maḥmūd Aḥmad was a son of Mīrzā Ghulām Aḥmad (c. 1255-1326/c. 1839-1908),[123] the founder of the Aḥmadiyyah movement. The Aḥmadiyyah movement began in stages but regards 1306/1889 as the date of its foundation, when Mīrzā Ghulām Aḥmad began to take the oath of allegiance (bay'ah) from his followers to himself. After that in stages he gradually divorced his movement from the main body of the Muslims by considering himself a prophet in contradiction to the usual interpretation of Qur'ān 33:40, by calling himself the Promised Messiah while at the same time stating that Jesus Christ had died and was buried in Kashmir, by considering all who did not give him allegiance to be unbelievers and non-Muslims, and by engaging in contentious and menacing polemics. Despite these factors, it took his movement some time to be considered completely outside of Islam. Alarm at the development of growing hostility caused a split in 1332/1914 between those who followed Mīrzā Ghulām Aḥmad's son Bashīr al-Dīn Maḥmūd and those who followed Muhammad 'Alī, the former being denominated Qādiyānīs because they retained the original base in Qādiyān, while the latter were called Lāhōrīs, as they moved their center to Lahore. The Qādiyānīs continued to insist on Mīrzā Ghulām Aḥmad's prophethood and on those that did not swear allegiance to their leader being unbelievers, while the Lāhōrīs did neither and tried to stay accepted as Muslims by other Muslims. However, in Pakistan both groups were ruled by the high court in 1974 to be outside the religion of Islam. Both branches of the Aḥmadiyyah have contributed significantly to the list of Qur'ān translations in English.

The present work is the big Qādiyānī Aḥmadī commentary. As a product of that community, it is unacceptable to both Sunnī and Shī'ī Muslims. The commentary considered here is partly a translation of Bashīr al-Dīn Aḥmad's 10 volume Urdu work *Tafseer-e-Kabīr*, which only covered sūrahs 1-2, 10-29, and 78-114, because it was never completed. Thus, most of the English translation is probably the work of the editors rather than of Bashir al-Dīn Aḥmad himself, although he was still living when it appeared. Of this English edition, Vol. I, covering sūrahs 1-9, appeared in Pakistan in 1366/1947. This was reprinted in two parts called Vol. I, Parts 1 (631 pp., sūrahs 1-2) and 2 (613 pp., sūrahs 3-9), in 1384/1964 and 1385/1965. Vol. II, Part 1 (577 pp.), covering sūrahs 10-18, appeared in Pakistan in 1368/1949. Vol. II, Part 2 (860 pp.), covering sūrahs 19-45, appeared in 1380/1960. The last volume (634 pp.), covering sūrahs 46-114, appeared in 1383/1963. In the 1988 edition, these five volumes were more conveniently renumbered Vols. I-V. The first volume contains a 276-page introduction explaining the Qādiyānī position and criticizing Christianity. The text includes Arabic text, English translation, and very extensive notes on the verses. There are also a subject index and tables of contents, but no general indices.

Although the work is published by a group deemed heretical by many if not most other Muslims, it often contains information taken from standard Sunnī works of tafsīr and Ḥadīth. On the other hand, as one would expect, the text is also full of modernist, allegorical explanations that seek to explain hellfire as referring to suffering in this world, which tends to undermine the whole concept of reward and punishment in the hereafter that is a basic doctrine of Muslim belief. Nevertheless, the work is a good example of how literature on Islam in English has often been the product of more marginal groups and illustrates how little of the vast literature of Sunnī Islam has yet come into English translation.

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[123] Aḥmadiyyah sources claim 1251/1835 as the year of his birth, while orthodox opponents state 1255/1839 as the date.

**Ali, Abdullah Yusuf (1289-1373/1872-1953). *The Holy Qur-an: Text, Translation and Commentary*. 1st ed. Lahore: Shaikh Muhammad Ashraf, 1353-1356/1934-1937. 30 vols. 2nd ed. 1356-1357/1937-1938. 2 vols. 3rd revised edition. Lahore: Shaikh Muhammad Ashraf and New York: Hafner Publishing Co., 1356/1938. 3 vols. (Ashraf) or 2 vols. (Hafner). 1862 pp., with continuous pagination. Since reprinted many times in Kuwait, Saudi Arabia, the USA, and elsewhere, usually in 1 volume. Reprints of 3rd edition include: *The Glorious Qur'an: Translation and Commentary*. n. p.: The Muslim Students' Association of the United States and Canada, 1975. lxxxix + 1862 pp. + 32 pp. of Arabic. Same, Indianapolis: American Trust Publications, 1977. lxxix + 1862 pp. + 32 pp. of Arabic. Same, Leicester: The Islamic Foundation, 1978. Also: *The Holy Qur'an: Text, Translation and Commentary*. Elmhurst, NY: Tahrike Tarsile Qur'ān, 1987. lviii + 1862 pp. Also: *The Holy Qur-an: Text, Translation and Commentary*. Lahore: Shaikh Muhammad Ashraf, 1990. 1854 pp. Same, Cairo: Dar al-Manar, n. d. 1862 pp. + Arabic introduction.[124] Same, New Delhi: Goodword Books, 2005. 1862 pp.

'Abd Allāh Yūsuf 'Alī was an Indian of the Bohra sect of Ismā'īlī Muslims. Born in Surat in what is now Gujarat state, he moved to Bombay at the age of eight or nine and went to England at the age of nineteen in 1309/1891 to study at Cambridge, from which he graduated near the top of his class. Thus, he was a modern-educated intellectual with little or no formal religious instruction whose religious knowledge of Islam was presumably largely self-taught. Indeed, his first appointment after graduation was as a lecturer in Greek history (p. 763). He was employed in the British government's Indian Civil Service 1313-1332/1896-1914 and received a nice pension from the British government after quitting it. That he received this pension despite his very early retirement is explained by the fact that he was constrained to retire because, owing to racism, it would have been too embarrassing in 1332/1914 for an Indian civil servant to be promoted, as was his due by then, so that he would have British working under him. As he had the misfortune to live at exactly the period where the British empire was at its height, he was always in that empire's shadow. One of the main themes of his life was his continual complete loyalty to his British rulers, which was one of the few stable factors in his long career, and he supported British military recruiting drives of Indians to fight in both world wars for Britain. He should not be excessively blamed for this, however, because he believed that the British empire was permanent and not the ephemeral, short-lived structure it actually turned out to be. Although he married two different English women, having four children by the first and one by the second, his first marriage ended in divorce and total estrangement from wife and children, while the second ended in separation. In the first case, he accused his wife of adultery and actually won custody of his children by her in a British court in London in 1330/1912, and this despite the fact that Yūsuf 'Alī was more often absent from the family home than present. Despite having won custody, he often left the children in the care of others, and they grew completely estranged from him as a result. As with his family life, after leaving the Indian Civil Service his working career was very unsettled, for he hardly ever held a job for more than two years and was constantly shuttling back and forth between India and England. Despite his checkered career and family life, he was undoubtedly sincere in his project of translating the meaning of the Qur'ān into English, a work which earned him fame and approval in his lifetime, although he died in London alone and poor.[125]

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[124] Ihsanoglu, 65-73, lists 31 printings of Yūsuf 'Alī to 1400/1980, mostly of the third edition. Despite Khan's criticism of Ihsanoglu's ghost entries (Khan, *Bibliographic Control*, 45), the printings of Yūsuf 'Alī that Ihsanoglu missed from around the world are probably more than the false entries he made; Skreslet and Skreslet, 13.

This has been the main translation used by Muslims along with Pickthall, and it remains very popular and widespread today. The eleventh translation in English chronologically, Yūsuf 'Alī probably began it in the late 1920's. His translation often shows independence from its various predecessors but nevertheless consists to a considerable extent of stark exegetical expansions of the text of Muhammad 'Alī of Lahore. It also harks back in other cases to the earlier efforts of Sale and Palmer. The translation is occasionally weak and tendentious, as well as usually florid and archaistic, and by itself is not preferable to Pickthall in many verses. Like Pickthall, Yūsuf 'Alī places many of his explanatory expansions of the verses in parentheses in order to distinguish them from the Qur'ānic text itself. However, the main contribution of Yūsuf 'Alī lies not so much in his translation but rather in his 6,311 very detailed and extensive notes on the text and his fourteen lengthy explanatory appendices. Like the translation, these notes and appendices are sometimes apologetic in tone, but they are often full of information and have references to many other sources, occasionally including classical Muslim tafsīr literature. It is because of his notes that Yūsuf 'Alī is on the whole more valuable than Pickthall for Qur'ānic study. The content of the notes is closer to the traditional mainstream Muslim tafsīr than notes or commentary of some other translations now available. This is in spite of Yūsuf 'Alī having been originally a member of the Ismā'īlī Shī'ī Bohras. However, he seems in this work to have sought to produce something that all Muslims could unite on, and thus avoids any specifically sectarian comments. Nevertheless, he still shows a clearly modernist tendency in many instances, including symbolic or allegorical interpretations of paradise and hellfire, as for example on p. 22, notes 43 and 44. These interpretations contradict the general consensus of the traditional 'ulamā'. Also, many of his notes contain devotional amplifications of the text that do not provide new information. Many times these amplifications stress the moral or inner spiritual qualities of the Qur'ān while paying less attention to details of law, practice, history, etc. In this respect, much of the commentary does not resemble a classical tafsīr. On the other hand, he historicizes Dhū al-Qarnayn as the real Alexander the Great, not the legendary Alexander of the Alexander Romance nor a Persian king (appendix vii, pp. 760-765). The book has a detailed, extensive index. There are also long poems on the sūrahs authored by Yūsuf 'Alī himself, but these are of much less interest. Note that the first and second editions are now only collectors items and have been completely superseded by the 3rd edition, which is Yūsuf 'Alī's own final text.[126]

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[125] Details of his life have been meticulously researched in M. A. Sherif, *Searching for Solace: A Biography of Abdullah Yusuf Ali, Interpreter of the Qur'ān*, Kuala Lumpur: Islamic Book Trust, 1994.

There is also a fourth, revised edition of Yūsuf 'Alī by the International Institute for Islamic Thought (IIIT) in Herndon, VA: 'Alī, 'Abdullah Yūsuf. *The Meaning of the Holy Qur'an: New Edition with Revised Translation and Commentary*. 4th revised edition. Brentwood, MD: Amana Corporation, 1409/1989, etc. lxii + 1758 pp. Reprinted 1992 and many times thereafter. This edition uses a more normal Arabic script and exhibits many changes in the notes from Yūsuf Ali's original text. These changes are indicated by (R) for "revised," or, where one of Yūsuf 'Alī's notes has been entirely replaced, it is shown by (Eds.) for "editors." Most of the changes consist of deletions of interpretations deemed too allegorical, compromising, or modernist in the view of the editors. On the whole, the editors have tried to eliminate only what they considered clearly objectionable; thus, Yūsuf 'Alī's devotional emphasis remains. This version has kept only eleven out of Yūsuf 'Alī's original fourteen appendices, having dropped those dealing with allegorical interpretation of the story of Joseph (Yūsuf, AS), the mystical interpretation of the "Verse of Light" (Qur'ān 24:35), and the Muslim heaven. The editors responsible for the changes are not named. On the whole, this has become a widely-accepted version of Yūsuf 'Alī, although the scholar Muhammad Hamidullah protested against the altering of the writer's work after his death. This edition exists both in hardcover and paperback and is printed on thin paper so as not to be too bulky to handle and carry around. Like the other versions of Yūsuf 'Alī, it has been very widely distributed.

Another revision of Yūsuf 'Alī is: *The Holy Qur-ān: English Translation of the Meanings and Commentary*. Edited by the Presidency of Islamic Researches, Ifta, Call and Guidance. Al-Madīnah Al-Munawarah: King Fahd Holy Qur-ān Printing Complex, 1410/1990, etc. lvi + 2082 pp. Although it claims to be an independent revision, this edition's changes parallel those of the IIIT revision closely. The changes to Yūsuf 'Alī's original text usually consist of omissions from the original, although, unlike the IIIT version, these omissions are not indicated in the text. The evolution of the IIIT and Saudi revisions of Yūsuf 'Alī and the reason for their similarity is as follows. In 1400/1980, a committee of the World Association of Muslim Youth (WAMY) was formed to revise Yūsuf 'Alī's translation. This committee consisted of the renowned scholars Muhammad Muṣṭafā al-A'ẓamī, Ja'far Shaykh Idrīs, and Ẓafar Isḥāq Anṣārī. A revised version was prepared but not published. In 1404/1983-1984, the Qur'ān Center in al-Madīnah (The King Fahd Holy Qur'ān Printing Complex) and Dār al-Iftā' of Saudi Arabia added other scholars to the committee, including M. Salīm Kayānī (b. 1353/1934), a Pakistani scholar, who was born in Nowshera east of Peshawar, living in the UK from the 1970's, and who was a student of Amīn Aḥsan Iṣlāḥī. The IIIT Amana Corp. went ahead with publication in 1409/1989. Meanwhile, Dār al-Iftā' continued its work, adding Sayyid Mutawallī and Ṣuhayb Ḥusayn, until it published its related but somewhat different edition in the following year. None of the participating scholars are mentioned in either edition. The Saudi edition has deleted half of the original fourteen appendices, including those omitted from the IIIT version as listed above in addition to those on Egyptian chronology and (ancient) Israel, Egyptian religion and its steps toward Islam, who was Dhū al-Qarnayn, and ancient forms of pagan worship. It has also deleted all of Yūsuf 'Alī's poetry. There are also some revisions in terminology. In addition, it is important to note that there are some substantive changes of interpretation in the translation, as in Qur'ān 4:16, where Yūsuf 'Alī's interpretation of the verse as referring to homosexuality, followed in the Amana version, has been changed to refer to all illicit sexual relations. Therefore, the Saudi version has probably revised Yūsuf 'Alī more than the Amana version. Furthermore, in the Saudi version, the pages proceed from right to left like an Arabic rather than an English book. It should also be noted that the work contains no ascription to Yūsuf 'Alī except a passing reference in the introduction, but nevertheless it is mainly Yūsuf 'Alī's work. This edition's chief merits are that it has often been distributed for free and is printed on good quality paper. However, it is quite bulky.[127]

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[126] Yūsuf 'Alī's bare translation is available on the Internet in separate files without any notes According to sūrah at http://www.sacred-texts.com/isl/quran/index.htm and at http://www.al-islam.org/quran/ and at http://www.altafsir.com/Languages.asp?LanguageID=2 (click on English) and at http://al-quran.info/#&&sura=1&trans=en-yusuf_ali_org&show=both-,quran-uthmani&format=rows&ver=1.00.

There are also editions of Yūsuf 'Alī with only the translation and without the commentary. One of these is *The Glorious Qur'an: Final Revelation from God*. Baltimore, MD: IslamicBookstore.com/IBS. 464 pp.

**Ali, Muhammad (1293-1371/1876-1951). The Holy Qur'ān: Arabic Text, English Translation and Commentary. Woking, UK: Islamic Review Office, 1917. cxv + 1275 pp. 2nd ed. Lahore: Ahmadiyya Anjuman-i-Ishaat-i-Islam, 1920.[128] Same pp. 3rd ed. 1935, cxii + 1275 pp. 4th revised ed. 1951, lxvi + 1256 pp. 5th ed. 1963, with same pagination. Reprinted as 7th ed., Chicago: Specialty Promotions Co., 1985. Another reprint Dublin, OH: Ahmadiyya Anjuman Isha'at Islam Lahore Inc., 2002.

Muhammad 'Alī was an Aḥmadī, that is, a follower of Mīrzā Ghulām Aḥmad (c. 1255-1326/c. 1839-1908), who has usually been deemed a heretic by most Muslim religious authorities. Muhammad 'Alī belonged to the Lahore group of Aḥmadīs, more moderate from the point of view of most Muslims, because the Lāhōrīs acknowledge Ghulām Aḥmad only as messiah, not as prophet. This group split off from the Qādiyānī Aḥmadīs in 1332/1914, and Muhammad 'Alī indeed became their leader. Despite the Lāhōrīs' moderation on the question of Ghulām Aḥmad's prophethood, their position has been held to be completely unacceptable to the majority of Sunnī 'ulamā', not to mention the Shī'īs, and a sectarian boundary has been erected between the Lāhōrīs and their Muslim opponents. This is all the more so because of Muhammad 'Alī's relentless and daring modernism, which surpasses that of his Qādiyānī opponents. Muhammad 'Alī became the head of the Lahore group from 1332/1914 until his death in 1371/1951.

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[127] This version is available on the Internet in separate files by sūrah without any notes at http://al-quran.info/#&&sura=1&trans=en-yusuf_ali&show=both,quran-uthmani&format=rows&ver=1.00 .

[128] Skreslet and Skreslet, 7.

The original translation, chronologically the eighth to appear in English, was first published completely in 1335/1917, though it was apparently begun in 1327/1909, and samples of it first appeared in 1333/1915.[129] As these samples, the first edition, and advertising for it all were published in London, it is clear that the work was written with the audience of British Muslims in mind, not to mention British non-Muslims. The first edition had a print run of 5,000 copies which were sold out in three years, quite an accomplishment for a Qur'ān translation at the time. The second edition of 1920 then had a print run of 11,000 copies.[130] The work seems to have been revised significantly only once, during 1946-1950 for the edition of 1370/1951 (Preface, p. v). This revised version has 2,822 explanatory notes as well as an extensive and detailed index. Even this revision, however, differs little from the original 1917 edition.

Muhammad 'Alī generally follows the agreed-upon Muslim system of numbering the verses according to the edition of the reading of Ḥafṣ 'an 'Āṣim produced in Egypt. This represents an improvement on non-Muslim translators following the numbering of the Flügel edition, which is not accepted or used by Muslims at all and has since fallen by the wayside. However, Muhammad 'Alī combines 3:3 and 3:4 into one verse, which throws off the numbering of the rest of the third sūrah. He divides 4:173 and 6:73 each into two verses, disrupting the standard numbering of the verses that follow in those respective sūrahs. These changes mean that one must check the numbering of the verses carefully in a standard Qur'ān when referencing them.

The work contains several introductions on various subjects, including a defense of the Qur'ān against non-Muslim detractors, especially European Christian missionaries (pp. xxv-xlix). Muhammad 'Alī's special Aḥmadiyyah beliefs, which he does not emphasize, mainly come out in these introductions and his notes. Indeed, far from emphasizing difference, Muhammad 'Alī claims that his work contains nothing objectionable to "orthodox" Muslims (p. ix). In an important note, he denounces the doctrine of abrogation (*naskh*) of some of the verses of the Qur'ān

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[129] "An English Translation of the Holy Quran," *Islamic Review*, 3 (1915) 440-444, 557-559, 609-620. The samples are Qur'ān 15:80-99; 2:104-107; 95:1-8; and 1:1-7. They are very important as evidence of how Muhammad 'Alī revised, enlarged, and improved his work, as well as of how much it changed. It is very clear from these early samples that the last revision continued to bear the stamp of his earliest work most strongly. Even the exact same numbering of his footnotes in al-Baqarah was already established by 1333/1915.

[130] Muhammad Alī, *Translation of the Holy Qur'an (without Arabic Text)*, Lahore: Ahmadiyya Anjuman-i-Ishaat-i-Islam, 1928, p. iii.

(pp. 47-48, n. 152).[131] This doctrine is a traditional position of the ʿulamāʾ dating back probably to the second/eighth century that has been in retreat for centuries and has especially come under recent attack by modernists, and Muhammad ʿAlī's comment certainly falls into the modernist category, although he justifies his position by appeal to traditional sources, in particular, the Ḥadīth.

Muhammad ʿAlī indeed frequently indulges in modernist speculations, such as the claim that the jinn trying to reach the heavens in Qurʾān 72:8 is "a prophetical reference to the great Scientific discoveries of the modern age relating to heaven" (p. 1108, n. 2582). Elsewhere he, like the liberal Indian reformer Sayyid Aḥmad Khān (1232-1315/1817-1898) before him, considers the jinn to be a group of humans (pp. 306-307, nn. 822-824). Likewise, Muhammad ʿAlī turns the ants encountered by Sulaymān in Qurʾān 27:18-19 (p. 731, n. 1847) into a human tribe called the Naml, an explanation entirely inadmissable on linguistic grounds[132] which also does not occur in the classical tafsīrs. He historicizes Dhū al-Qarnayn of Qurʾān 18:83-98 as the Persian king Darius, whom he connects with the vision of the ram in Daniel 8:3 in the Bible in order to explain why Darius should be called the "Two-horned One" (pp. 586-587, nn. 1517, 1521, 1523). Thus, Muhammad ʿAlī avoids the traditional identification of Dhū al-Qarnayn with Alexander the Great, perhaps because of Alexander's historically-attested paganism and other moral shortcomings of which he was already aware. Yaʾjūj and Maʾjūj of 18:94 are improbably identified with "the present Teutonic and Slav races" (p. 589, n. 1523). Remarkably, Muhammad ʿAlī, writing during the First World War, identifies the apocalyptic disaster of 18:99 with that war and other European conflicts like it (p. 591, n. 1525). Muhammad ʿAlī, like the Aḥmadiyyah generally, believes that Jesus did not ascend to heaven but traveled to Afghanistan and Kashmir (p. 142, n. 424), died, and was buried in Kashmir (pp. 670-672, n. 1723), and he admits that this is at variance with the traditional Muslim doctrine on this point, which, however, he labels as non-essential (p. ix). Moreover, he makes Jesus the son of Mary and Joseph, thus denying the virgin birth (p. 143, n. 424). Muhammad ʿAlī also tends to explain away miracles as natural phenomena and starts removing the Last Judgement from the afterlife into this world by making some of the Qurʾānic statements about it allegorical. This is particularly evident in his introduction on the Muslim afterlife, heaven, and hell (pp. xv-xxi). Especially, his belief that hell is not everlasting (pp. xxi, 457-458 n. 1201), though it can be found in a few statements of a small minority of classical scholars, is certainly in conflict with the consensus of the main received tradition of Islam. However, no one can doubt that, despite such serious deviations in doctrine, this translation is a very learned work, and it has certainly been hugely influential among Muslims who speak English.

Muhammad ʿAlī partly draws from the simplifying Palmer translation of 1880, though he also occasionally reaches back to the earlier work of Sale for inspiration.

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[131] Compare his earlier version in *Islamic Review*, 3 (1915) 443-444, n. 152.

[132] This is because the word for ant in the singular (Ar. *namlah*) he takes to mean a (female) member of the otherwise unknown tribe of Naml, calling her "a Namlite." But a male Namlite would be *namlī* and a female one *namliyyah*, not *namlah*, as the Qurʾānic text actually reads.

Also, it is clear that he had before him and used the first Muslim translation by Muhammad 'Abd al-Ḥakīm Khān Patyalawī, dating to 1323/1905, and some of Sale's influence may have actually been mediated to Muhammad 'Alī through Khān's work. Nevertheless, Muhammad 'Alī is very often original in his translations, to a degree unusual among translators, and this originality of his constitutes part of the excellence of his work. Since in its earlier edition it was largely used by Pickthall, Yūsuf 'Alī, and Daryabadi, among others, and since Muhammad 'Alī is praised by both Pickthall and Daryabadi despite his having been an Aḥmadī, one can see that this translation has had great influence. Indeed, nearly all subsequent Muslim translations of the Qur'ān have been directly or indirectly affected by it, including literalist Sunnī ones like al-Hilālī's and Khān's *The Noble Qur'an*. Furthermore, on the whole, it is more learned and informative than many of its competitors, a fact which reveals the rather lamentable state of existing translations in English from the traditional Muslim point of view. Indeed, it is a pity that, although Muhammad 'Alī in his commentary shows great erudition and often appeals to the Ḥadīth, especially al-Bukhārī and Muslim, a reader seeking traditional commentary cannot automatically rely on his interpretations without further checking and consideration of the doctrines which he embraces. This is a limitation on the usefulness of his commentary, especially at the popular level, for traditionally-minded Muslims will neither recommend nor accept it. The work has a detailed, useful index.

There is also another version of Muhammad 'Alī's translation without Arabic text entitled *Translation of the Holy Qur'an (without Arabic Text)*. Lahore: Ahmadiyya Anjuman-i-Ishaat-i-Islam, 1928. cxvi + 631 pp. Reprinted 1934, 1948, 1951. Also published London, 1930, 747 pp. The 1928 edition /contains a long and detailed introduction (pp. ix-cxvi) and also a considerable quantity of footnotes, whose numbering starts over on each page. Each sūrah also has an introduction, and there is a fairly detailed index (pp. 625-631).[133]

**Ali, S[ajjadi] V[afakhani] Mir Ahmed (1320-1396/1902-1976). *The Holy Qur'an, with English Translation of the Arabic Text and Commentary According to the Version of the Holy Ahlul-Bait*. Additional notes by Hujjatul-Islam Ayatullah Haji Mirza Mahdi Pooya Yazdi (1317-1393/1899-1973). 1st edition. Karachi: Muhammad Khaleel Shirazi, 1964 (but it seems not to have actually come out until 1965). 196a + 1928 pp. Apparently reprinted Karachi: Peer Mahomed Ebrahim Trust, 1975, possibly with different pagination.[134] Reprinted as 2nd edition, Elmhurst, NY: Tahrike Tarsile Qur'an, Inc., 1995, with same pagination.

Mir Ahmed Ali gives a detailed autobiography on pp. 8a-14a, stating that he was born in South India, received a western-style education from Christian missionaries, which motivated him to devote himself to the defense of Islam, and taught in a college in Madras. It was there that he met his mentor and collaborator Ayatullah Pooya. The son of the scholar Aghā Mīrzā Muhammad Ḥasan of Yazd, Ayatullah Pooya studied under his father as well as the eminent religious authority Aghā Mīrzā Muhammad Ḥusayn al-Nā'inī, who helped him to develop his interpretive specialization in the Qur'ān. The political upheavals, with intervals, in Iran and Irāq, led Ayatullah Pooya to migrate to India in 1343/1925. He settled down in Madras and Bangalore and had the opportunity to study modern thought directly in English, whence he could evaluate the conflicting intellectual trends of the east and the west. Ayatullah Pooya's illuminating philosophical notes on the verses of the Qur'ān were incorporated by Mir Ahmed Ali in this work. Mir Ahmed Ali began the project of his translation in 1373/1954, after attending a debate among representatives of the large-scale religions, and spent about ten years on it. He visited Ayatullah Pooya in Karachi, to where the latter had relocated, in order to get his final approval for the text. He then visited in Iran and Irāq several of the most famous Shī'ī scholars of the time, including Muḥsin al-Ḥakīm (1306-1390/1889-1970), Hādī Mīlānī (1313-1395/1895-1975), and Abū al-Qāsim al-Khū'ī (1317-1413/1899-1992) in order to gain their approval (p. 14a). All of these were scholars of the very highest rank and renown among the Shī'ah.

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[133] An edition of Muhammad 'Alī's translation is available on the Internet at http://www.aaiil.org/text/hq/trans/ma_list.shtml and also another at http://www.muslim.org/english-quran/quran.htm . Also available without the commentary and in separate files by sūrah at http://al-quran.info/#&&sura=1&trans=en-maulana_ali&show=both,quran-uthmani&format=rows&ver=1.00 .

[134] Ihsanoglu, 75; Skreslet and Skreslet, 11.

This work is very large and is still the pre-eminent Shī'ī translation of and commentary on the Qur'ān in English. The translation is in a stilted, archaizing English, with frequent reversals of normal subject-verb word order in an effort to preserve the Arabic order. While the translation largely relies on the earlier efforts of Muhammad 'Alī, Pickthall, Dawood, and especially Sale, the commentary imitates the footnote format of Muhammad 'Alī and 'Abd Allāh Yūsuf 'Alī and contains 3,191 notes, many of them quite long. Generally, each substantial verse has a separate note of its own. First the translator, Mir Ahmed Ali comments, then there is a second clearly-marked comment by Ayatullah Pooya, although sometimes one or the other does not comment. Mir Ahmed Ali's comments are more than those of Ayatullah Pooya. There is also a nearly 200-page introduction, giving background, historical information, and genealogies. This introduction gives a comprehensive idea of Shī'ī beliefs and doctrines from a recognized Shī'ī religious authority. It is of some significance that the Shī'īs were able to produce such a learned commentary in English collaborated on by an 'ālim of theirs already in 1965, whereas Sunnī 'ulamā' have been much slower to produce such work. Also, the impressive background of Ayatullah Pooya in Islamic philosophy, which is a field often cultivated by the Shī'ī 'ulamā', is quite apparent from the notes. Mir Ahmed Ali may be said to follow a conservative Muslim method of Qur'ān interpretation leaning toward literalism. Thus, he may be said to lean toward a somewhat Akhbārī tendency in the context of Shī'ism. Also, the notes sometimes refer to Sunnī as well as to Shī'ī tafsīrs. However, the notes of both commentators are characterized by a fully Shī'ī view, which very often differs from that accepted among the Sunnīs. The special Shī'ī doctrine of 'Alī as imam and successor to the Prophet ﷺ is strongly and frequently emphasized, as for example on pp. 446-49 and 493-500, where Qur'ān 5:3 and 5:67 are explained as announcements of 'Alī's succession as decreed by Allāh. A technical problem of the book is that the notes on the verses often do not appear on the same page as the verses themselves, but are often found several pages away. Although they are well marked, this is an inconvenience.

The second edition contains very little revision, although some corrections are said to have been made. The most notable change is that the pages now run from right to left according to the Arabic, which has unfortunately messed up the chart on pp. 90a-91a. A more fully revised third edition is said to be under preparation.

Another edition of the same work with different pagination is Āqā Mirzā Mahdī Pūyā and S. V. Mīr Aḥmad ʿAlī. *The Holy Qur'an.* Karachi: Peermahomed Ebrahim Trust, 1990. (a)-(i) + lvi + 1378 pp. While presumably the main text of the commentary remains the same, Mīr Aḥmad ʿAlī's useful introductions have been completely eliminated. However, Pūyā Yazdī's detailed defense of the authenticity of the Qur'ān has been retained (pp. i-lv), and a brief new introductory note has been added (pp. 1-7). Although the whole book has been reset in different type with new pagination, the notes still have not been coordinated to fall on the pages on which they are commenting; rather, they are farther away than ever. There is no indication in this edition that most of the commentary is the work of Mīr Aḥmad ʿAlī, although the parts attributable to Pūyā are now marked with the latter's full name rather than the initials (A. P.). Thus, this edition is in no way superior to the older editions but rather contains less material.

This translation with its commentary is available on the Internet at http://www.al-islam.org/Qur'ān/ in 114 separate files under the sūrahs.

An edition of this translation without commentary is S. V. Mir Ahmed Ali. *The Holy Koran Interpreted.* Edited by Yasin T. al-Jibouri. Lake Mary, FL: United Muslim Foundation, 2005. [xix] + 516 pp. The motive for publishing is stated at the website of the United Muslim Foundation. As shown by the list of its officers, this foundation is a Shīʿī group consisting especially of Muslim immigrants of Indian origin from Tanzania and Kenya.[135] In describing their Qur'ān propagation project, they mention that they have printed 25,000 copies, which gives some idea of the scope of this version's potential influence.[136] While the translation is described as that of Mir Ahmed Ali, the editor, al-Jibouri, has considerably improved the text by correcting word order and modernizing the verb tenses and inflections, despite two mistakes introduced in 29:14 and 44:40 and noted on the website. Mir Ahmed Ali's notes and introductions are gone, but al-Jibouri has added a new preface of his own (pp. [iii-xiv]). Al-Jibouri resided in Falls Church, VA, when he wrote the preface in 1420/1999 and thus seems not to belong to the Florida group. Since the work was only published in 2005, it seems to have languished for several years. The work also contains a long and detailed index (pp. 466-516).

**Ali, Syed Anwer. *Qur'an: The Fundamental Law of Human Life: Being a Commentary of the Holy Qur'an Keeping in View the Philosophical Thought, Scientific Research, Political, Economical, and Social Developments in the Human Society*

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[135] *http://www.unitedmuslimfoundation.org/umfofficers.html*.

[136] *http://www.unitedmuslimfoundation.org/korandistribution.html*.

Down the Ages. Karachi: Syed Publications (Vol. I) and Hamdard Foundation Press (Vols. II-XII), 1402-1417/1982-1996. 16 vols. cdxxvi + 7,715 pp.

A gigantic undertaking sponsored by Bait al-Hikmat at Madinat al-Hikmat near Karachi and connected with the Hamdard Foundation. Volume I, 1402/1982, clii + 387 pp., is an introduction to the study of the Qur'ān. Vol. II, 1404/1984, 482 pp. covers Qur'ān 1: 1-Q 2: 176. Vol. III, 1404/1984, xxvii + 522 pp., covers Q 2: 177-273. Vol. IV, 1407/1987, xxvii + 528 pp., covers Q 2: 274-Q 4: 14. Vol. V, 1409/1989, 506 pp., covers Q 4: 15-Q 6: 50. Vol. VI, 1412/1992, xxxv + 663 pp., covers Q 6: 51-Q 9: 129. Vol. VII, 1413/1993, xxvii + 437 pp., covers sūrahs 10 (Yūnus) through 14 (Ibrāhīm). Vol. VIII, 1414/1994, xxvi + 418 pp., covers sūrahs 15 (al-Ḥijr) through 18 (al-Kahf). Vol. IX, 1415/1994, xxvi + 481 pp., covers sūrahs 19 (Maryam) through 23 (al-Mu'minūn). Vol. X, 1416/1995, xxvii + 484 pp., covers sūrahs 24 (al-Nūr) through 28 (al-Qaṣaṣ). Vol. XI, 1416/1995, xxvii + 488 pp., covers sūrahs 29 (al-'Ankabūt) through 35 (Fāṭir). Vol. XII, 1417/1996, xxvii + 451 pp., covers sūrahs 36 (Yā Sīn) through 42 (al-Shūrā). Vol. XIII, 1417/1996, xxv + 441 pp., covers sūrahs 43 (al-Zukhruf) through 52 (al-Ṭūr). Vol. XIV, 451 pp, covers sūrahs 53 (al-Najm) through 63 (al-Munāfiqūn). Vol. XV, 473 pp., covers sūrahs 64 (al-Taghābun) through 82 (al-Infiṭār). Vol. XVI, 503 pp., covers sūrahs 83 (al-Taṭfīf) through 114 (al-Nās). Each volume has a limited index. Because of its size, it is very detailed.

The translation of the text is based mainly on the earlier translation of Muhammad 'Alī of Lahore, with some changes borrowed from the Yūsuf 'Alī translation and others introduced originally by the translator. The commentary is originally written in English and thus is not translated from an Urdu version like most other Indo-Pakistani tafsīrs. Anwer Ali has been accused of not knowing Arabic well, but I see little justification for that charge, although it is true that he seems to prefer sources which are available either in Urdu or English. Each sūrah is preceded by an introduction, then follows the Arabic text and its translation. Longer sūrahs are dealt with section by section, as in most tafsīrs. After the verses and their translation, there follows a section dealing with the definitions of important Arabic words found in that section. The actual tafsīr or explanation comes after that. Anwer Ali quotes both medieval tafsīrs, like those of al-Ṭabarī, al-Qurṭubī, and al-Rāzī, as well as modern ones, such as Mawdūdī, Daryābādī, and Yūsuf 'Alī, rather indiscriminately. Sometimes reliance on modern works like that of Daryābādī leads to an apologetic tone; also, such works are not as authoritative as the classical tafsīrs. Thus, Anwer Ali's work appears to be somewhat an uncritical compendium of different types of material. Perhaps this is because the writer is trying to be comprehensive by including as much as possible.

Despite the inclusion of some citations from recent writers, however, the work on the whole is clearly traditionalist and conservative, not modernist. In his introduction, Anwer Ali announces that his work will follow the method of *al-tafsīr bi-al-ma'thūr*, that is, interpretation according to the traditions of the Prophet ﷺ, which is supposed to be the most legitimate kind of tafsīr, and he does generally carry this out, although without the complete isnāds of the traditions he cites. He also states that his work will be the first major tafsīr in English, and it does indeed appear to be the largest tafsīr to be authored originally in English to date. In fact, it seems that it is the largest tafsīr in English altogether. Anwer Ali has also been alleged to place his main emphasis on Sufism, but although he cites Sufi or mystical explanations occasionally in order to be comprehensive, Sufism does not seem to be his main concern.

**Asad, Muhammad (1318-1412/1900-1992). *The Message of the Qur'an*. Leiden and London: E. J. Brill, 1979. Reprinted at Gibraltar: Dar al-Andalus, 1980, with revised edition 1984. x + 998 pp.[137]

The translator of this outstanding work was originally a Jewish journalist who was born Leopold Weiss in the city of L'viv in what is now the Ukraine and was then Austrian Galicia. As a youth, he studied Hebrew and Aramaic, which undoubtedly contributed to the facility with which he later learnt Arabic. He and his family moved to Vienna, the capital of the Austro-Hungarian Empire, before 1914. After attending the University of Vienna, Weiss left for Berlin in 1920. Having traveled to the Middle East to visit an uncle in Jerusalem in 1922, he became a writer for the German newspaper *Frankfurter Zeitung*. After returning to Europe, he embraced Islam in Ṣafar or Rabīʿ I 1345/September 1926 in Berlin, after being struck by the truthfulness of Sūrah al-Takāthur (Q 102). He then spent 1926-1932 learning Arabic in Arabia, becoming a companion to the then Sultan of Najd and king of the Hijāz, ʿAbd al-ʿAzīz Āl Saʿūd. Though at first enamored of ʿAbd al-ʿAzīz, by 1932 Asad had become disillusioned and so moved to British India, where he succeeded Pickthall for a time as the editor of *Islamic Culture* in Hyderabad, Deccan. During the Second World War, he was imprisoned 1939-1945 by the British in India because of his Austrian origin and German nationality. After the war, he based himself in the Punjab at Lahore. After partition, he served as Pakistan's undersecretary of state for Near Eastern affairs and, in 1371-1372/1952, as its minister plenipotentiary to the United Nations before resigning in 1954. In 1955, he settled in Spain, where he continued to reside until his death at the age of 91. He wrote many works on Islam, including *The Road to Mecca*, whose Arabic translation, *al-Islām ʿalā muftariq al-ṭuruq* (Beirut, 1946), profoundly influenced even the famous Egyptian Muslim thinker Sayyid Quṭb (1324-1386/1906-1966),[138] some of whose work also appears in this volume. Asad remains popular today among Muslims with modern-style education, especially professionals and upper-middle-class people. It is also most notable that, despite his Jewish origin, his tendency to modernist views considered deviant by conservatives, and his criticism of King ʿAbd al-ʿAzīz after leaving Saudi Arabia in 1932, he continued to be respected, indeed loved, by the Saudi government and family. Thus, he received support for a time from King Faysal for his work to translate the Qur'ān. Then, after that support was cut because of criticism of the modernist views he was expressing in his commentary, Asad was invited yet again in his old age by Prince Salmān, then the governor of al-Riyāḍ, to come back to reside in the kingdom, an invitation that Asad politely declined. Part of the respect and indeed adulation that he received undoubtedly arose from the fact that he was far better and more deeply schooled in and knowledgeable about the original source texts of Islam, especially Qur'ān, Ḥadīth, and tafsīr, than his European Muslim contemporaries, and it is also likely that he had better Arabic than most, if not all, of these.

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[137] Skreslet and Skreslet, 8-9.

[138] See Martin Kramer, "The Road from Mecca: Muhammad Asad (born Leopold Weiss)," in *The Jewish Discovery of Islam: Studies in Honor of Bernard Lewis*, ed. Martin Kramer (Tel Aviv: The Moshe Dayan Center for Middle Eastern and African Studies, 1999), pp. 225-47. See also Ismail Ibrahim Nawwab, "Berlin to Makkah: Muhammad Asad's Journey into Islam," *Saudi Aramco World* (Jan.-Feb. 2002), 6-32, available at *http://www.saudiaramcoworld.com/issue/200201/berlin.to.makkah*-Muhammad*.asad.s.journey.into.islam.htm* .

The work we are concerned with here is undoubtedly his greatest and most important project which occupied him almost continuously 1960-1980. Like the commentary of Muhammad 'Alī, Asad's work is very learned. However, Asad's version is much more massive than Muhammad 'Alī's and also makes much more use of the classical sources. Asad provides a total of 5,321 notes, many of which are very long and give full explanations. In them, Asad very often cites the classical tafsīr literature, with full references; also, Ḥadīth are occasionally cited, always with proper references. Likewise, the English of the translation, which draws the most from Muhammad 'Alī of Lahore, with some effects from Pickthall or Palmer, but is frequently also original in its renderings, is usually crisp and less marred by archaism than is the language of Pickthall, Yūsuf 'Alī, and Daryabadi.

On the whole, Asad tries to stay in the bounds of what is acceptable to Sunnīs more than Muhammad 'Alī and certainly more than Ahmed Alī. But that does not prevent his commentary from frequently entertaining modernist and allegorical interpretations, some of which seem to be invented by the writer himself for the first time and deviate far from the accepted traditional explanations. Generally, Asad seeks naturalistic explanations of miracles. He says that Jesus died, which is at variance with the traditional interpretation of Qur'ān 4:158. He also says that Luqmān, al-Khiḍr, and Dhū al-Qarnayn are only legendary, mythical, or allegorical figures (p. 449 n. 73, p. 452 n. 81, p. 627, p. 628 n. 12). He also states that Allāh's throne must be interpreted metaphorically (p. 889 n. 11), even insisting that "all Muslim commentators, classical and modern, are unanimously of the opinion that its metaphorical use in the Qur'ān is meant to express God's absolute sway over His creation" (p. 211 n. 43), a claim that certainly goes beyond the truth and is simply too bare in its ringing declaration to be at all acceptable to literalists. On the other hand, his explanation of the jinn, while not entirely neglecting naturalistic and humanizing explanations, accepts the centrality of the traditional explanation of their being spiritual or sentient beings "not normally accessible to our sense-perception" (p. 994-995, cf. pp. 899-900 nn. 1-4).[139] The work includes a parallel Arabic text. Appendices. No index, a serious fault.[140]

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[139] On Asad's allegorical interpretations, see now Abdin Chande, "Symbolism and Allegory in the Qur'ān: Muhammad Asad's Modernist Translation," in *Islam and Other Religions: Pathways to Dialogue: Essays in Honour of Mahmoud Mustafa Ayoub*, edited by Irfan A. Omar, London: Routledge, 2006, pp. 67-77.

[140] Available on the Internet in various forms at http://archive.org/details/quran_asad

A new edition of this work is *The Message of the Qur'an: The Full Account of the Revealed Arabic Text Accompanied by Parallel Transliteration*. Bristol, UK: The Book Foundation, 2003. xxiii + 1175 pp. This version, designed by Ahmad Mostafa, adds a complete transliteration of the Arabic text in the Latin alphabet to the other features of the original edition, as well as a prologue by Hasan le Gai Eaton and some beautiful large Arabic calligraphy of certain verses. There is also an index (pp. 1141-1175). These additional features account for this edition's somewhat greater length, and it is important to note that this also produces a different pagination than the original version has. This new edition is published both as a single volume and as a multivolume set.

An earlier, partial version of this work containing only the first nine sūrahs is: *The Message of the Qur'an*. Geneva: Islamic Centre, 1964. This indicates that Asad had already completed a good deal of his translation by 1964 but that he later slowed his pace.

**al-ʿĀṣī, Muhammad Ḥ. (b. 1951). The Ascendant Qur'ān: Realigning Man to the Divine Power Culture. Ed. by Afīf Khān. Toronto: Institute of Contemporary Islamic Thought (ICIT), 1429-1437/2008-2016. 10 vols. so far. Vol. 1, al-Fātiḥah to al-Baqarah 141. 1429/2008. xlviii + 438 pp. Vol. 2, al-Baqarah 142-214. 1429/2008. xx + 526 pp. Vol. 3, al-Baqarah 215-286. 1430/2009. xvi + 536 pp. Vol. 4, Āl ʿImrān 1-120. 2010/1431. xx + 458 pp. Vol. 5, Āl ʿImrān 121-200. 1432/2011. xxii + 499 pp. Vol. 6, al-Nisā' 1-35. 1433/2012. xxiv + 432 pp. Vol. 7, al-Nisā' 36-86. 1434/2013. xxvi + 522 pp. Vol. 8, al-Nisā' 87-176. 1435/2014. xxiv + 537 pp. Vol. 9, al-Mā'idah 1-40. 1437/2015. xxvi + 509 pp. Vol. 10, al-Mā'idah 41-81. 1437/2016. xxiv + 560 pp.

Of Syro-Lebanese family, al-ʿĀṣī was born in Grand Rapids, MI in 1951. In 1962, he moved to Lebanon, where he completed his high school education. He then attended the Arab University of Beirut, studying especially the Arabic language. In 1973, al-ʿĀṣī returned to the United States and attended the University of Maryland, graduating with a degree in Government and Politics in 1979. Shortly after this, he was for a time imam of a mosque in Seattle, WA.

By November 1981, al-ʿĀṣī was elected to be imam at the Islamic Center in Washington, D.C., which had been founded 1949-1957 by the Muslim countries as a showcase masjid which could be a venue where diplomatic personnel could worship. The masjid's trustees, however, did not agree with al-ʿĀṣī's imamship, so in March 1983, they ejected him and his supporters. Al-ʿĀṣī and his supporters then held jumuʿah prayers on the sidewalk in front of the masjid by way of protest for decades thereafter.

This tafsīr first began as a serialization in *Crescent International* in 1998. If this project is ever completed, it might exceed forty volumes, but only the first ten volumes have appeared up to 1437/2016. Al-ʿĀṣī has stated that "he has highlighted elements of the Qur'an that are often missing from other tafseers, such as the di-

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The bare translation is available also in separate files by sūrah at http://al-quran.info/#&&-sura=1&trans=en-Muhammad_asad&show=both,quran-uthmani&format=rows&ver=1.00.

mensions of power and authority, which are particularly relevant to the struggle of the contemporary Islamic movement." The work's tendentiousness indeed extends to modern politics, with frequent comments of modern situations from a Muslim separatist point of view, especially concerning Palestine and Israel, expressing strong disapproval of the latter. Some of his renderings seem rather exegetical, as when he translates *yā ayyuhā alladhīna āmanū* as "O you who have made a secure commitment [to Allah]!" instead of by the more common and conventional "O you who believe!" The first eight volumes are available from https://archive.org/details/the-ascendant-qur-an-realigning-man-to-the-divine-power-culture-volume-4_full

**A'wān, Amīr Muhammad Akram (b. 1353/1934). *Asrār at-Tanzīl*. Tr. by Ms. A. Irfan. Lahore: Idarah-e Naqshbandiah Owaisiah, 1421/2000. Vol. 1. x + 426 + V pp. Stated by WorldCat to consist of 4 vols. total.

Amīr Muhammad Akram A'wān is a Sufi shaykh of the Naqshbandiyyah Uwaysiyyah from Pakistan. He was the primary disciple and chosen successor of Allah Yar Khan (d. 1984), whom he met in 1958 or 1959 and stayed with for twenty-five years. A'wān resides in his propagation center at Munara in Chakwal District in the northern part of the Pakistani Punjab roughly between Sargodha and Rawalpindi. He was born in Noorpur Sethi, about 4 km. from Munara. He is dean of the Siqarah Education System, patron-in-chief of the monthly Urdu-language journal *al-Murshid*, and patron-in-chief of al-Falah, an organization he founded in 1989 for the relief of the rural people of Pakistan. He supports the application of the sharī'ah in Pakistan as well as the reconstruction of society on the lines of the best generations, defined as the Muslims from 13 BH to 325 AH/609 to 937 CE.

The commentary in this book was divinely revealed to A'wān in 1391/1971 by *kashf*, a kind of divine knowledge upheld by Sufis. At that time, A'wān was then visiting Makkah with his shaykh, Allah Yar Khan. The work was originally written in Urdu, the first volume, covering the first three sūrahs, being completed by the author in 1405/1985. The commentary is broadly Sufi, though not ignoring the sharī'ah.

Available complete on the Internet at http://english-tafseer.com/ , spread out in many smaller files.

**Ayoub, Mahmoud Mustafa (b. 1355/1936). *The Qur'an and Its Interpreters*. Albany: SUNY Press. 2 vols. to date. 883 pp. Vol. I, 1984, 450 pp., and Vol. II, 1992, 433 pp.

Dr. Ayoub, of South Lebanese origin, from a village near Jazzīn, was a professor in the Religion Dept. at Temple University in Philadelphia until his retirement at the end of 2007 and was subsequently at the Hartford Seminary.

A commentary based on classical tafsīrs and other early Muslim commentaries, including those of al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, al-Rāzī, al-Zamakhsharī, al-Qummī, al-Ṭabrisī, al-Shawkānī, Ibn al-'Arabī, al-Nīsābūrī, al-Wāḥidī, Sayyid Quṭb, and al-Ṭabāṭabā'ī. Thus, Dr. Ayoub has tried to include as sources works from as many of the classical tafsīr traditions as possible, in order to provide comprehensive coverage. Among these are tafsīrs representing Sunnī, Shī'ī, philosophical, linguistic, mystical, historical, and modernist methodologies. In this way the work is mainly an anthology of tafsīr, but Dr. Ayoub also includes some analysis of his own. Volume I covers only the first two sūrahs (the Opening and the Cow), and Volume II covers only the third sūrah (the House of 'Imrān). If ever completed, the whole set would run to at least ten volumes. . Volume I relies on fewer sources, does not cover all of the verses of the Cow, and is less detailed than Volume II, which deals with a higher proportion of the verses more thoroughly but also does not comment on all of them. No Arabic text.

Working on the Qur'ān from the other end, Dr. Ayoub has also produced a translation and a briefer commentary on the last two juz's entitled *The Great Dominion and the Awesome News: An Introduction to Parts 29 and 30 of the Holy Qur'an*. London: Routledge, Chapman and Hall, 1992. 288 pp.

Another, earlier form of this latter work by Professor Ayoub covering only the last juz' is *The Great Tiding: A New and Precise Translation of the Meaning of the Qur'an with Commentary: Part 30*. Tripoli, Libya: The Islamic Call Society, and Cedar Rapids, IA: Igram Press, 1983. xii + 176 pp.[141] This work, separate from *The Qur'an and Its Interpreters*, gives an introduction to each sūrah and only a sparse commentary, which, unlike Ayoub's later work, does not identify the names of classical sources used. There is a glossary but no index. The Arabic text is included. This work has been reprinted as *The Awesome News: Interpretation of Juz' 'Amma - The Last Part of the Qur'an*. Hiawatha, IA: The World Islamic Call Society, 1997. xii + 178 pp. This seems to be identical to the original work.

**Azad, Abul Kalam (1306-1377/1888-1958). *The Tarjumān al-Qur'an*. Translated by Syed Abdul Latif. Vols. I-II. Bombay: Asia Publishing House, 1962-1967. Reprint Lahore: Sind Sagar-Academy, 1968. Vol. III. Hyderabad: Syed Abdul Latif Trust, 1978. Reprint of whole set: Hyderabad, Deccan, 1979; New Delhi: Kitāb Bhavan, 1990. 3 vols. lxxxvii + 1245 pp.

Āzād was an Indian journalist and politician who was born in Makkah of Indian Muslim parents and moved to Calcutta in 1316/1898. He obtained some traditional religious education at home from his father, who was a pīr, and from others. From 1330/1912, he published his own newspaper, *al-Hilāl*. Āzād was at first attracted to the modernist, materialistic explanations of Islam of Sayyid Aḥmad Khān (1232-1315/1817-1898), but later returned to a more conservative view of Islam and was influenced by Shaykhs Muhammad 'Abduh (1265-1323/1849-1905) and Muhammad Rashīd Riḍā (1282-1354/1865-1935). He was also often imprisoned and exiled by the British, emerging from prison for the last time in 1365/1946. He fell out of favor with the supporters of Pakistan because he opposed the partition of India in 1366/1947, supported Gandhi and the Indian Congress Party, and served as the first minister of education in India (1366-1377/1947-1958).

The original commentary in Urdu was completed only through Sūrah 23 and published in 1350-1355/1931-1936 in two vols. The remaining sūrahs of the Qur'ān were covered by the publication of the third volume after Mawlana Āzād's death by Ghulam Rasul Mehr under the title *Bāqiyāt-e tarjumān al-Qur'an*, Lahore, 1961. Mehr used translations of verses by Āzād scattered in various essays and articles of his, so that the final volume can be partly considered Āzād's work as well. A new four-volume Urdu edition appeared 1384-1386/1964-1966. The three English volumes we are discussing here, however, include only Āzād's original work to the end of Sūrah 23. Volume I (1962, xlvii + 225 pp.) covers the introduction and the first sūrah, Volume II (1967, xxiii + 503 pp.) covers sūrahs 2-8, and Volume III (1978, xvii + 517 pp.) covers sūrahs 9-23. Āzād's commentary can certainly be characterized as modernist. Although he aimed at writing a commentary for the educated layman, some have judged it to be more suited to the intellectual elite. Āzād is the third most famous commenter on the Qur'ān available in English after Mawdūdī and Quṭb. Āzād's commentary is complete and detailed only for Sūrah al-Fātiḥah; for the rest it does not even have a commentary on each verse and is more of an explanatory translation. There are some more extensive arguments, such as where Āzād argues that Dhū al-Qarnayn of Qur'ān 18:83-98 must be Cyrus the Great, the ancient Persian king (Vol. III, pp. 372-382). This identification was earlier made by Mohammed Abdul Hakim Khan (for whom see below), then adopted by Āzād, and later finds its way into other English-language commentaries. The English translation itself by Syed Abdul Latif is almost entirely an expansion of that of Rodwell and appears as a separate publication without Āzād's sparse commentary under Abdul Latif in Category 1, above.

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[141] Skreslet and Skreslet, 14-15.

An earlier version containing only a summary of Āzād's commentary on al-Fātiḥah is Ashfāq Husain. *The Quintessence of Islam: A Summary of the Commentary of Maulana Abul Kalam Azad on al-Fateha, The First Chapter of the Quran*. Bombay and New York: Asia Pub. House [1960].

***al-Bayḍāwī, 'Abd Allāh b. 'Umar (d. 685, 691, or 716/1287, 1292, or 1316, with the latest date as more likely correct). *Chrestomathia Baidawiana: The Commentary of el-Baidawi on Sura III Translated and Explained*. Translated and annotated by David Samuel Margoliouth (1275-1359/1858-1940). London: Luzac, 1894. xv +216pp.[142]

Al-Bayḍāwī was a Shāfi'ī judge in Shīrāz, Iran, for which reason he is sometimes known simply as "the Judge" (al-Qāḍī). But he is most famous for his widely-used commentary on the Qur'ān, *Anwār al-tanzīl*, which he largely abridged from the earlier, highly-esteemed linguistic tafsīr of al-Zamakhsharī (467-538/1075-1144). Because al-Zamakhsharī was a late Mu'tazilī, al-Bayḍāwī also altered al-Zamakhsharī's interpretations where necessary to make the tafsīr accord better with the Sunnī viewpoint. Furthermore, al-Bayḍāwī also added new material of his own, especially where al-Zamakhsharī had not commented on the text. Although al-Bayḍāwī was a Shāfi'ī, his work was favored by the Ottoman Turks, who studied its linguistic comments to improve their Arabic. Taking it from the Ottomans, European orientalists from a very early date made al-Bayḍāwī their main source for Qur'ānic exegesis, as can be seen from the notes in the translations of Marracci (Latin) and

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[142] Skreslet and Skreslet, 63.

Sale (English) at the beginning of the eighteenth century. Probably the fact that this tafsīr was mostly linguistic also made it attractive to such Europeans, for these were often uncertain of their command of the Arabic language and rarely if ever approached the knowledge of the Muslim 'ulamā' in that regard. The widespreadness of the use of al-Bayḍāwī's commentary among the orientalists in an earlier age gave the work rather more prominence and prestige in comparison to other tafsīrs than it was generally accorded in the Muslim world. For, although it is certainly acknowledged as an acceptable tafsīr, it is only of medium-to-small size and is certainly no substitute for more detailed and comprehensive works like those of al-Ṭabarī and al-Qurṭubī.

As for the translator Margoliouth, his parents were originally Jews but had converted to Christianity. Margoliouth himself was an energetic Anglican priest and missionary who sought to convert the Muslims and was therefore not neutral about Islam but rather was unfavorable to it.

Nevertheless, despite however old and orientalist this work is, at least it is a translation of a section of a highly-respected classical Muslim tafsīr. Indeed, the motive for the translation was clearly to help English students of Arabic in their studies. But for the general reader the choice of al-Bayḍāwī is not entirely a happy one, for the linguistic issues al-Bayḍāwī takes up are hard to follow for the reader who knows no Arabic, if not altogether beyond him or her. The translation of the tafsīr itself takes up pp. 1-142 in this volume. It represents less than five percent of al-Bayḍāwī's original work, only a small sample. There are 701 notes by Margoliouth on the text, most of which are quite short and simply drawn from classical Muslim sources, though some of them show an unfriendly orientalist attitude to the Qur'ān. Frequently, Margoliouth's century-old academic language is somewhat opaque and difficult, as when he uses "vulgate" for the Arabic term *mashhūr*, which actually means the "better-known or more widely-circulated (explanation)."

Another translation made from a part of al-Bayḍāwī's commentary is *Baidāwī's Commentary on Sūrah 12 of the Qur'an*. Translated and annotated by A. F. L. Beeston (1329-1416/1911-1995). Oxford: Clarendon Press, 1963. viii + 98 pp.[143] The translator was an English orientalist.

This work covers just one sūrah, that of Yūsuf, which has always been popular with both Muslims and non-Muslims as the longest sustained narrative story in the Qur'ān. The work contains an introductory preface (pp. v-viii), a translation of al-Bayḍāwī's text (pp. 1-55), Beeston's 174 mainly technical notes on the text (pp. 56-73), and al-Bayḍāwī's original Arabic text, in a facsimile of the Fleischer edition of 1846 (pp. 75-98). The intent of the work is plainly stated as being to provide a textbook for English students studying Arabic (p. vi). Beeston's translation is complete except for his omission of the Qur'ān verses al-Bayḍāwī is commenting on; instead, he reproduces in transliteration only those parts of the verses that al-Bayḍāwī's comments actually pertain to (pp. vi-vii).

An earlier translation of al-Bayḍāwī on Sūrah Yūsuf is *The Light of Inspiration and the Secret of Interpretation: Being a Translation of the Chapter of Joseph (Sūrah*

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[143] Skreslet and Skreslet, 62-63.

Yūsuf) with the Commentary of Nāṣir Id-Dīn al-Bayḍāwī (Chrestomathia Baidawiana). Translated by Eric F. F. Bishop, with the help of Mohamed Kaddal. Glasgow: Jackson, Son & Co., 1957. 60 pp. In his translation, Beeston makes reference (p. vi) the work of Bishop and Kaddal, of which he is sharply critical, considering it too literal.

Another small bit of al-Bayḍāwī appears in "Baydawi on the Fawatih: A Translation of His Commentary on 'Alif-Lam-Mim' in Sūrah 2, v. 1." Translated by P. J. E. Cachia. *Journal of Semitic Studies, 13* (1968), 218-231.

Another translation of a part of al-Bayḍāwī is *A Translation of Baidawi's Commentary on the First Sura of the Koran.* MA thesis by Roswell Walker Caldwell. Kennedy School of Missions of the Hartford Seminary Foundation, 1933.[144]

Note that thirty-four short excerpts from al-Bayḍāwī are also translated in the work of Helmut Gätje, translated by Alford Welch, which is listed below in Category 3.

The Royal Aal al-Bayt Institute for Islamic Thought of 'Ammān, Jordan, has announced that it has commissioned a complete translation of the tafsīr of al-Bayḍāwī, which can be expected to appear in due course.

**[Bulandshahri], Muhammad Aashiq Illahi Muhajir Madani (1343-1422/1925-2001). Illuminating Discourses on the Noble Qur'ān. Translated by Ismail Ebrahim. Ed. by Afzal Hoosen Elias (b. 1374/1955) and Ismail Khathrada. Karachi: Zam-Zam Publishers, 1422/2001. 10 vols. 5020 pp. 2nd. ed. Ed. and translated by Afzal Hoosen Elias. 2003.

The full nomenclature of the author would appear to be Muhammad 'Āshiq Ilāhī Bulandshahrī Muhājir Madanī al-Barnī. A prominent South Asian writer and scholar, he was born at Bulandshahr in Uttar Pradesh. After attaining his primary education at the Madrasah Imdadiyyah of Moradabad and Jami' Masjid at Aligarh, he traveled to Mazahir 'Ulum in Saharanpur in pursuit of higher knowledge. After completing his studies, he taught various subjects at Ferozpur Jhirka, Hayat al-Ulum in Moradabad, and at different madrasahs in Calcutta. Moving to Pakistan, he later taught at Dar al-'Ulum Karachi for several years at the request of Mufti Muhammad Shafī', and there assumed responsibility for the fatwa department and taught students Ḥadīth and tafsīr. Bulandshahrī later migrated to al-Madīnah, where he spent the last twenty-five years of his life. He was a disciple of the famous older muḥaddith Muhammad Zakariyya Kandhlawi.

Bulandshahrī composed numerous works, mostly in Urdu, many intended for a popular audience, thus showing the dual phenomena of vernacularization and proletarianization. Some of his popular works include *Tohfa-e khawatin ("A Gift for Women"), Marne ke bad kya hōga? (translated into English as What Happens After Death?),* and *Islami adab ("Islamic Conduct").* He also strove to produce work in most of the fields of traditional scholastic knowledge, including the book being considered here, *Anwār al-bayān ("Lights of Exposition"),* a commentary on the Qur'an. He also contributed in the field of hadith *Zād al-ṭālibīn* (translated into English as *Provisions for the Seekers: A Manual of Prophetic Ḥadīths with Commen-*

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[144] Skreslet and Skreslet, 64.

tary) and *al-Fawā'id al-saniyyah fī sharḥ al-arba'īn al-Nawawiyyah* (translated into English in abridged form as *The Arba'een (40 Ahadith) Of Imam Nawawi (Rh.A) With Commentary)*. In jurisprudence, he wrote a commentary on the early basic Ḥanafī fiqh manual of al-Qudūrī, titling it *al-Tashīl al-ḍarūrī fī masā'il al-Qudūrī ("Necessary Easing Regarding the Questions of al-Qudūrī")* Another fiqh work of his is *Ḥuqūq al-wālidayn ("Rights of Parents")*. He lived to seventy-nine lunar/ seventy-six solar years and was buried at al-Madīnah in the Baqī' graveyard, as he had wanted.

His work translated here, under the original title of *Tafsīr anwār al-bayān*, was published in Urdu in nine volumes.

The work is a huge product of Dār al-'Ulūm Karachi in Pakistan. A blurb for this commentary describes it as follows: "Some outstanding features of this tafsir: simple, straightforward, and easy to understand; provides explanation of the Qur'an through the Qur'an, authentic hadiths, statements of the Sahaba, and the exegesis of the great Imams of tafsir; completely avoids Israelite traditions; references rendered in detail; contemporary issues discussed; discussions on aspects of tasawwuf; Islamic laws elucidated from verses; explanation of the circumstances of revelation; and filled with many words of wisdom and advice." It includes the Qur'ānic text in Arabic and in English translation followed by the commentary. However, this commentary appears to consist almost entirely of translated quotations from earlier authorities, especially Ḥadīths, with very little material added by the author.

A different edition of this work is: Muhammad Aashiq Elahi Muhajir Madani. *Illuminating Discourses on the Noble Qur'an: Tafsir Anwarul Bayan*. Ed. by Afzal Hussain Ilyas and Ismail Kathrada. Tr. by Ismail Ibrahim. Karachi: Darul-Ishaat, 2005. 5 vols. 3430 pp.

**Chawla, Lal Muhammad. *A Study of al-Qur'an-ul-Karim. Lahore: Islamic Publications* (Pvt.) Ltd., 1991. 3 vols. 6 + lxxvii + 941 pp.

The author of this work resided at Manhattan, Kansas, 1390-1402/1970-1982, where he taught the Qur'ān, probably in a masjid. During 1402-1406/1982-1986, he was in Jiddah in Saudi Arabia, after which he returned to Lahore, Pakistan.

The book was the fruit of many years of labor, extending from 1395/1975 to 1410/1990. It contains introductions on the sciences of the Qur'ān (Vol. I, pp. xiiixlvii) and the life of the Prophet ﷺ (Vol. I, pp. xlviii-lxxiii). This body of the work contains the Arabic text, an English translation, brief summaries or synopses of the sūrahs, and notes, which amount to a commentary which is not very extensive. Thus, for example, there are only 127 notes on Sūrah al-Baqarah. The translation itself is a revised expansion of the Pickthall translation. There are no indices. Vol. I, 2 + lxxiii + 315 pp., contains Sūrahs 1-9. Vol. II, 2 + ii pp. + pp. 316-689, contains Sūrahs 10-29. Vol. III, 2 + ii + pp. 691-941, contains Sūrahs 30-114.

**Daryabadi, Abdul Mājid (1309-1397/1892-1977). *The Holy Qur'an*. 1st edition. Karachi: The Taj Company, Ltd., 1941-1957. 2 vols. xii + 969 pp. 2nd edition, 1962. Reprinted 1971.

Born at Lakheempur north of Lucknow in Uttar Pradesh, Daryabadi was an Indian intellectual who had a modern education at King's College and Aligarh and obtained his BA with honors in Philosophy from Canning College in Lucknow in 1912. Perhaps influenced by this modern education, he even became an atheist during at least the years 1327-1336/1909-1918, according to his own statement. From 1925 to 1976 he was the editor of the Urdu weekly *Sach*, later *Sidq*, a publication that the famous scholar Amīn Aḥsan Islāḥī (1322-1418/1904-1997) also contributed to. Like several other modern Muslim leaders, Daryabadi underwent a spiritual crisis that caused him to return to religion, culminating in his repentence and return to traditional Islam around 1346/1927-1928.[145] His repentence took the form of his becoming a disciple of Sayyid Ḥusayn Aḥmad Madanī (1296-1377/1879-1958), who suggested he study under Ashraf 'Alī Thanawī (1280-1362/1863-1943), one of the greatest of modern Indian 'ulamā'. Both of these mentors of his were graduates of the famous Muslim college of Deoband in India. Thus, Daryabadi also received some classical religious training as an adult. No doubt his classical study helped establish his reputation and the legitimacy of his interpretations, and he remains respected today in Indo-Pakistani religious circles. During his adult life, he remained loyal to the Deobandi tradition that he had adopted, joining other Deobandis in attacking Mawdūdī in 1950, for example.[146]

His translation, which he did directly in English, seems to be the sixteenth complete translation chronologically. For native speakers of English, it frequently may seem weak because of its archaistic and unidiomatic language, which is often derived from older English translations. These include, by Daryabadi's own acknowledgement, those of Sale, Lane, Pickthall, and especially Bell (p. xii), which was new when Daryabadi began his work. Also, Daryabadi relied on an unpublished translation by Nawab 'Imād al-Mulk Bilgrami, which was complete to the sixteenth juz' (p. xii), but Daryabadi has also apparently made many new contributions of his own. These include his attempt to preserve the word order of the Arabic original, a tactic harmful to any translation because it makes it thick and difficult to understand. The commentary consists of more than 15,618 notes, most of which are only very brief glosses, though some are quite long, so that it is at least as extensive as Yūsuf 'Alī's work. Daryabadi's commentary thus covers nearly all the verses of the Qur'ān. He cites a relatively few Muslim sources, such as al-Qurṭubī, al-Zamakhsharī, Thanawī, and Yūsuf 'Alī, whom he relies on, for example, for his identification of Dhū al-Qarnayn as Alexander the Great (pp. 285-286-A, nn. 22, 24-25, 28, 32, 39-40). But most of his references, especially the longer ones, are to European sources. These Daryabadi cites with the intention of arguing against European religion and materialism. But some of the European sources he cites are unscholarly or now out of date or both. Nevertheless, his commentary usually sticks close to the received tafsīr tradition and avoids modernist speculations. Interestingly, he often cites the Judaeo-Christian tradition in his explanations, including not only biblical references, but also extra-biblical literature such as the Talmud in an abridged translation. In fact, Daryabadi's commentary contains more cross-references to the Bible than any other commentary on the Qur'ān, so that it is certainly valuable for comparative research in this area. No index. Daryabadi also produced Urdu commentaries on the Qur'ān 1363-1371/1944-1952.

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[145] Muhammad 'Alī, p. ix.

[146] Seyyid Vali Reza Nasr, *Mawdudi and the Making of Islamic Revivalism*, New York: Oxford University Press, 1996, p. 117.

Reissued in revised form as *Tafsīr ul-Qur'an*. Lucknow: Academy of Islamic Research and Publication, Nadwat al-'Ulamā', 1982. 4 vols. 2035 pp. This revised version has provided a translation of the Qur'ānic text that is more idiomatic and less literal, added four sources to the notes, included a detailed index, and arranged the text in a more readable format. It also has an introduction and several appendices added by Muslim scholars such as Abū al-Ḥasan 'Alī al-Nadwī (b. 1332/1914). Otherwise, it is little changed, which means that the commentary is basically the same as in the earlier edition mentioned above. It is very significant that a high-ranking 'ālim such as Abū al-Ḥasan al-Nadwī and a traditional college such as Nadwat al-'Ulamā' have seen fit to call this work a tafsīr, even though Daryabadi himself did not do so and was not actually a traditional 'ālim of tafsīr, and despite the fact that his work deviated significantly from the traditional form of tafsīr. The reason for this favorable attitude on the part of the 'ulamā' is summed up by Abū al-Hasan al-Nadwī in his introduction, where he states Daryabadi is highly preferable to most other commentators in English because he sticks to the traditional beliefs of Islam on most points, especially with his emphasis on the reality of the afterlife, a feature that is lacking in allegorical commentaries, such as those of Muhammad 'Alī Lāhōrī, 'Abd Allāh Yūsuf 'Alī, and Muhammad Asad.

There is also an abridged version entitled *The Glorious Qur'an: Text, Translation, and Commentary*. UK: The Islamic Foundation. 1,144 pp. As this still has the Arabic and the translation in parallel columns on each page, most of the abridgement consists in eliminating the commentary.

Daryabadi's translation without commentary but with accompanying Arabic text is also available on the Internet in separate files by sūrah at http://al-quran.info/#&&sura=1&trans=en-majid_daryabadi&show=both,quran-uthmani&format=rows&ver=1.00 .

**Emerick, Yahiya J. A. (b. c. 1390/1970 or earlier). *The Meaning of the Holy Qur'an in Today's English*. Extended Study Edition. n. p.: CreateSpace Independent Publishing Platform, 2010. 826 pp.

Born into a Christian American family, Yahiya Emerick embraced Islam in 1989 while a freshman at Michigan State University. He has a BA in history and an MA in secondary education/history. He is the vice-principal of an Islamic parochial school in Westbury, NY, and was president of the Islamic Foundation of North America, an organization that produces textbooks and literature on Islam and Muslims. He is a prolific author on topics related to religion, interfaith dialogue and the Islamic faith. He has written over twenty-five books including *The Complete Idiot's Guide to Understanding Islam*, as well as the translation of the Qur'ān discussed here. He has taught in both public and private schools for over fifteen years.

Although Amazon cites this book as having been released in 2010, Emerick's preface is dated June, 2005, while the actual copyright page gives the year 2000.

Another edition of this work is *The Holy Qur'an in Today's English*. n. p.: CreateSpace Independent Publishing Platform, 2010. 674 pp. It would appear that this is a somewhat shorter version of the Extended Study Edition. This edition contains a summary life of the Prophet (pp. 9-32) and a further section on how to approach the Qur'ān (pp. 33-40), in addition to an extensive and detailed subject index (pp. 653-674).

Yet another edition of the same work is *The Meaning of the Holy Qur'an for School Children*. n. p.: CreateSpace Independent Publishing Platform, 2010. 828 pp. This version contains much less commentary.

Still another version of Emerick's Qur'ān translation is *A Journey through the Holy Qur'an*. n. p.: Islamic Foundation of North America, Amirah Publishing Co., 2010. 804 pp.

The translation lacks an accompanying Arabic text but is provided with copious notes in very small print. A significant feature is the translator's use of contractions, like "We've" for "We have" in 2:3.

**Farid, Malik Ghulam (1313 or 1314-1397/1896-1977), ed. *The Holy Qur'an: Arabic Text and English Translation with Commentary*. 1st edition. Rabwah, Pakistan: Oriental and Religious Publishing Corporation, 1969. a-p + 1461 pp. Also: London: London Mosque, 1981, with same pagination. Also: Tilford, Surrey, UK: Islam International Publications, 1988, with same pagination. Another edition: Qadian, India: Nazarat Nashro Ishaat, 2003.

This is a Qādiyānī work published under the auspices of Hadrat Mirza Nāṣir Aḥmad and abridged from the speeches and writings of Mirza Bashīr al-Dīn Maḥmūd Aḥmad. As Farid was a contributor to the five-volume Qādiyānī tafsīr listed under Bashīr al-Dīn Aḥmad and since his work is referred to as an "abridged edition," this work is primarily derived from that longer one (for which see under Aḥmad, Bashīr al-Dīn Maḥmūd, above). Since he is only called editor there, it is not clear how much of that longer work is his own contribution. Despite this work here being called an abridgement, it is filled with 3,474 explanatory notes. The translation itself is only slightly revised from the version of Shēr ʿAlī of 1955, which itself was not much revised from the translation of Muhammad ʿAlī of 1917.

An edition of this work is available on the Internet at http://www.alislam.org/quran/tafseer/guide.htm?region=EN , where, however, it is only 1395 pp. long.

**Gerrans, Sam. *The Qur'an: A Complete Revelation*. Reference ed. n. p.: Quranite, 2016. 2327 pp.

Sam Gerrans is a monotheist of non-Muslim origin who, while affirming the divine source of the revelation of the Qur'ān to the Prophet Muhammad, strongly dissociates himself from traditional Islam that came later and, as he claims, distorted God's message. He does describe himself as a believer, however, particularly in God and the divine revelation of the Qur'ān. He denies the historical Muslim tradition, including presumably all of the Ḥadīth. This makes him a kind of adherent of the Ahl al-Qur'ān tendency, like Ghulam Ahmad Parvez, albeit with his own idiosyncratic interpretation of the Qur'ān. Gerrans does not provide many details of his own life; however, it emerges that he lived for a considerable time as an expatriate emigré in Moscow, Russia, probably at least 2004-2016, and may still live there.

This translation is accompanied by the Arabic text as well as extremely extensive, textual notes in the form of footnotes, and thus has been placed here in the commentary classification. It is downloadable for free from https://www.quranite.com/ .

In his commentary, Gerrans repudiates the later-established structures of Muslim law, particularly punishments for illicit sex and apostasy, while also denying the militant or military prescriptions that are sometimes understood by other commentators, including the main exegetical tradition of classical Islam. He occasionally cites Muhammad Asad's commentary approvingly, as in his comments of Qur'ān 15:17, 15:26, and 15:41.

**Al-Hilālī, Muhammad Taqī-ud-Dīn bin Abdul Qādir (1311-1408/1893-1986), and Muhammad Muhsin Khān (b. 1345/1927). *Explanatory English Translation of the Holy Qur'an: A Summarized Version of Ibn Kathīr Supplemented by At-Tabarī with Comments from Sahīh-Al-Bukhārī*. 1st ed. al-Madīnah al-Munawwarah, 1974. 2nd ed. Chicago, 1977. Reprint Ankara, Hilāl Yayinlari, 1978. xv + 604 + 604 + xix pp. Also: Muhammad Taqī-ud-Dīn Al-Hilālī and Muhammad Muhsin Khān. *Interpretation of the Meanings of the Noble Qur'an: A Summarized Version of Al-Tabarī, Al-Qurtubī, and Ibn Kathīr with Comment from Sahīh-Al-Bukhārī, Summarized in One Volume.* Riyadh: Maktaba Dar-us-Salam, 1993. 995 pp. 4th revised and enlarged edition, 1994. xxx + 1098 pp. 12th edition, 1995. 991 pp. 15th rev. ed., 1996. 888 pp. 23rd revised ed., 1998. 872 pp. Also: Muhammad Taqī-ud-Dīn Al-Hilālī and Muhammad Muhsin Khān. *Translation of the Meanings of the Noble Qur'an in the English Language.* Madīnah: King Fahd Complex for the Printing of the Holy Qur'ān, 1977.[147] Reprint 1417. [vi] + vi + 962 pp.

The two translators of this work are conservative Muslims of Salafī or Ḥanbalī tendency. Al-Hilālī was a Moroccan scholar who is primarily responsible for this translation of the Qur'ān. He earned his doctorate from the University of Berlin in 1354/1935 and subsequently taught in universities in Iraq, Morocco, and Saudi Arabia. His main classical religious training appears to have been his secondary education at al-Qarawiyyīn University in Fās, Morocco, as well as study in Egypt. He is said to have been under house arrest in Morocco for at least four years near the end of his life. He was totally committed to Salafī ideas and opposed to Sufi practice.

Khān is a Pakistani of Afghan origin born in Qaṣūr, Punjab, near Lahore. He was trained as a medical doctor in Pakistan and England, studying at the University of Punjab and the University of Wales, and has had no religious madrasah education. He has resided most of his life in al-Ṭā'if and al-Madīnah in Saudi Arabia.

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147 Skreslet and Skreslet, 10-11.

He is mainly famous as the translator of al-Bukhārī's major Ḥadīth work, *al-Jāmi' al-ṣaḥīḥ*. Here, he also has probably edited and revised the Qur'ān translation of al-Hilālī and added the Ḥadīths and other material translated by himself.

For the most part, this translation is a revision of that of Yūsuf 'Alī, though occasionally the translators have preferred the wording of Pickthall. Yūsuf 'Alī's already wordy text has been further added to by al-Hilālī and Khān. This wordiness hardly conveys any hint of the concise language of the original Arabic. In their favor, the translators have at least marked off many of their additions to the text by placing them in parentheses, following the method of Pickthall, which enables the reader usually to distinguish the Qur'ānic text from the tafsīr, even though the parentheses may be distracting. This parenthetical commentary somewhat resembles the format of the very brief Arabic *Tafsīr al-Jalālayn* by Jalāl al-Dīn al-Maḥallī (791-863/1389-1459) and Jalāl al-Dīn al-Suyūṭī (849-911/1445-1505). Also, al-Hilālī and Muhsin Khān have reintroduced many untranslated Arabic terms in the text, which will not be an attractive feature to English speakers who know little or no Arabic, even though these terms are generally explained in the notes. In their favor, the Maktaba Dar-us-Salam editions give the Arabic text and have a good index and lengthy introductions and appendices which explain many basic points about Islam that all Muslims should be aware of.

Most of the commentary in the one-volume editions of al-Hilālī and Khān consists of quotations of Ḥadīths, often taken from Khān's translation of al-Bukhārī. The Maktaba Dar-us-Salam publishers of the latest of these editions, which have been revised, have stated their intent to give a copy of this work to every human being on the earth! They are promoting their version as more accurate than other translations.[148] Their assertion of precise accuracy originates from their belief that there can be only one correct interpretation of the text and that that interpretation can always be known. This is contrary to the usual doctrine of tafsīr, which is normally hesitant about declaring a particular interpretation to be the only true one, necessarily excluding all other possibilities. Indeed, the interpretations given in this translation are sometimes controversial. Certainly this text is meant to be more traditionalist than other translations, which, as I have indicated, often contain modernist interpretations, but nonetheless its interpretations represent a particularly Salafī position that are not always acceptable to other conservatives and traditionalists. Thus, the work has been adopted as the standard translation by most Salafīs in English-speaking countries, and so tends to be opposed by opponents of Salafism. While this translation has been called the most widespread English translation of the Qur'ān in the world, that is far from certain. Of course, the great resources of Saudi Arabia have been marshalled to produce a great many copies. But it has strong and more venerable competitors in the vast quantities of repeated printings of Pickthall and Yusuf 'Ali as well. As it is quite impossible to have any accurate information of print runs of these two works, because of the many, many unofficial editions, it would be rash to claim that any particular translation is the most widely distributed.

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[148] These assertions are all contained in a remarkable four-page advertising brochure promoting this translation.

The work exists in several sizes, each of which has the same text on the same pages. The Dar-us-Salam edition of this work is one of a seven-volume set of basic Muslim books published by Dar-us-Salam entitled *The Islamic Library* (*al-Maktabah al-Islāmiyyah*). The version issued by the Saudi Arabian government (King Fahd Complex) is distributed free of charge by the Saudi embassy.[149]

A different edition with transliteration is: Muhammad Taqi-ud-Dīn Al-Hilali and Muhammad Muhsin Khan. *The Noble Qur'an: Transliteration in Roman Script with Arabic Text and English Translation*. Riyadh: Darussalam Publishers and Distributors, 2002. 752 pp. This version has the English translation, Roman transliteration, and the Arabic original arranged in three columns on each page.

Another version of Hilālī and Khān with the same text is: Aftab Alam Khan, compiler. *Meaning of the Noble Qur'an: Word-for-Word English Translation*. Islamic Book Service, 2007. 3 vols. 2817 pp. Each of the three volumes of this product contains ten juz's of the Qur'ān. The method followed is to begin with the Arabic verse or verses, then to break down the Arabic in a matrix of frames with the English equivalent for each word, then to present the English translation of the whole passage together in a comprehensible form. The large number of pages owes to this scheme of displaying the Arabic words with their English equivalents in separate frames, which takes up a lot of space. Aftab Alam Khan as "compiler" claims no independent role in the translation, as the work merely reproduces the translation of Hilālī and Khān verbatim, even down to containing the same parenthetical notes.

A nine-volume edition of the same work supported by extensive Ḥadīth citations is: Muhammad Taqi-ud-Dīn Al-Hilali and Muhammad Muhsin Khan. *Interpretation of the Meanings of the Noble Qur'an: A Summarized Version of Al-Tabarī, Al-Qurtubī, and Ibn Kathīr with Comment from Sahīh-Al-Bukhārī*. Lahore: Kazi Publications, 1989-1992. 9 vols. About 4,500 pp. Reprinted Riyadh: Maktaba Dar-us-Salam, 2000. 2nd revised edition. Riyadh: Darussalam Publishers and Distributors. 4,724 pp.

Volume I, 1989, 588 pp., covers sūrahs 1-5. Volume II, 1989, 540 pp., covers sūrahs 6-9. Volume III, 1990, 420 pp., covers sūrahs 10-15. Volume IV, 1991, 576 pp., covers sūrahs 16-20. Volume V covers sūrahs 21-28. Volume VI, 1992, 557 pp., covers sūrahs 29-37. Volume VII, 1992, 573 pp., covers sūrahs 38-50. Volume VIII, 1992, 467 pp., covers sūrahs 51-69. Volume IX covers sūrahs 70-114. There is also a separate Volume XXX, 1990, 294 pp., covering only sūrahs 78-114 (juz' 'ammā).

Despite the claim of the writers that this massive work relies on the tafsīrs of al-Ṭabarī, al-Qurṭubī, and Ibn Kathīr, these are little in evidence and only rarely cited. Rather, this huge "commentary" consists almost entirely of Ḥadīths cut out from Khān's translation of *Ṣaḥīḥ al-Bukhārī* and pasted into this work under the verses they are deemed to explain. Indeed, the work cannot be considered a tafsīr, interpretation, or commentary, since it only contains, for the most part, Ḥadīths arranged under the Qur'ānic verses, which is a juxtaposition, not an interpretation.

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[149] A version is available on the Internet in English and Arabic without specific date at http://al-quran.info/#&&sura=1&trans=en-hilali-khan&show=both,quran-uthmani&format=rows&ver=1.00 .

The work gives both the Arabic text and English translation of the Qur'ān, Ḥadīths, and other commentary.

It should be noted that the many revised editions of this work contain substantial changes, including additions and omissions of some of the Ḥadīths and chapters, as well as corrections and some improvement of the English. This evolution can be noticed particularly in the difference between the oldest and the most recent editions of the translation. Because this work has been very frequently reissued in new editions with changes, it is important to be careful to cite which edition of it one is using in order to avoid confusion, as what is in one edition may not be in another one.

**Al-Hilly, Mohammed-Ali Hassan (d. 1411 or 1412/1991). *The Qur'an Interpretation.* Tr. by E. A. Nassir. Beirut: Dār al-Kutub al-'Ilmiyyah, 2016. 2 vols.

Al-Hilly was a professional photographer with a studio near the center of the town of al-Ḥillah in Iraq. He published his Qur'ān commentary in Arabic in Iraq in 1968, and also published several other books. He seems to have been motivated by a desire to refute atheism. This entire article on Musharraf Hussain's work needs to be transferred to Category One, above, and inserted there on p. 42 between the articles Husain, S. Athar and Irving, T[homas] B[allantyne].

***[Ibn 'Abbās, 'Abd Allāh] (3BH-68/619-687 or 688). *Tafsīr Ibn 'Abbās* (Great Commentaries on the Holy Qur'ān, Volume II). Ar. text ed. Abū al-Ṭāhir Majd al-Dīn Muhammad b. Ya'qūb al-Fayrūzābādī (729-817/1329-1414). Tr. by Mokrane Guezzou. Gen. ed.Yousef [Waleed] Meri. 'Ammān: Royal Aal al-Bayt Institute for Islamic Thought, and Louisville: Fons Vitae Publishing, 2007. 931 pp.

This tafsīr is attributed to 'Abd Allāh ibn al-'Abbās (3 BH-68/619-687), the famous cousin and Companion of the Prophet Muhammad who according to tradition was the most knowledgeable interpreter of the Qur'ān in his time. Could it be trusted that this work were really from Ibn 'Abbās, who is said to have made Qur'ān interpretation his specialization, this would rank as the very earliest tafsīr of all.

However, though attributed to Ibn 'Abbās, the work was essentially created by the later editor Abū al-Ṭāhir Muhammad ibn Ya'qūb al-Fayrūzābādī (729-817/1329-1415), who culled the transmissions attributed to Ibn 'Abbās from many early sources; it really is more al-Fayrūzābādī's work. Originally from Kāzarūn in Iran, al-Fīrūzābādī spent his working life as a scholar in Jerusalem, Makkah, Delhi, Baghdad, and Yemen, to which he fled to escape the ruin left by Tīmūr the Lame, the infamous conqueror. He is most famous as the writer of the Arabic dictionary *al-Qāmūs al-muhīt.*

The translator, Guezzou, is an Algerian who resides in Britain.

Despite its lateness, the tafsīr here translated is still an important and well-known medieval commentary. Although it appears bulky in the English version, it is a very brief book, scarcely more than a gloss on the text. The Arabic title under which it is usually known is *Tanwīr al-miqbās.*

The printed work contains both translation and notes. The actual Qur'ān text itself is given according to the Pickthall translation.

Available on the Internet at http://www.altafsir.com/Ibn-Abbas.asp . One has to search the text sūrah by sūrah, however, and cannot see the whole text all at once, no doubt to discourage copying. Also, the Internet version lacks the annotations of the printed version.

***Ibn 'Ajībah [al-Ḥasanī], Aḥmad [ibn Muhammad] (1160-1224/1747-1809). *The Immense Ocean: Al-Bahr al-Madid: A Thirteenth/Eighteenth Century Qur'anic Commentary on the Chapters: 'The All-Merciful', 'The Event', and 'Iron'.* Translated by Mohamed Fouad Aresmouk and Michael Abdurrahman Fitzgerald. Louisville: Fons Vitae Publishing, 2009. xxviii + 168 pp

Ibn 'Ajībah was a famous Sufi scholar from Morocco. Born in Tiṭwān, he remained simply a religious scholar into his forties, when he became a disciple of two great Sufi shaykhs, al-'Arabī al-Darqāwī and Muhammad al-Būzīdī. He thus became an important contributor to the Shādhilī-Darqāwī tradition of Sufism. He is most famous for his commentary on the *Ḥikam* of Ibn 'Aṭā' Allāh, *Īqāẓ al-himam bi-Sharḥ al-Ḥikam*, some of which has been translated by Aisha Bewley.

Ibn 'Ajībah's work of which this translation is a part is a major, multivolume work of Qur'ān commentary that covers both the exoteric and esoteric aspects of each verse of the sūrahs al-Raḥmān, al-Wāqi'ah, and al-Ḥadīd (Nos. 55-57). Ibn 'Ajībah worked on this commentary for six years near the end of his life. The original work was written at the request of Ibn 'Ajībah's shaykhs in Sufism, Sīdī Muhammad al-Būzīdī al-Ḥasanī (d. 1229/1814) and Mawlāy al-'Arabī al-Darqāwī al-Ḥasanī (1173-1238/1760-1823).

The translation here is only a fairly small excerpt from his huge tafsīr. Includes an introduction by Kenneth [Abdul Hadi] Honerkamp and a foreword by Kristin Zahra Sands.

***Ibn Kathīr, 'Imād al-Dīn Ismā'īl (701-774/1302-1373). Ibn Kathīr, *Tafsīr of the Glorious Qur'an: Explanation and Commentary: Sūrah (Chapter) Hūd and Sūrah (Chapter) Yūsuf (Verses 1-53)*, translated by Abū Yasmiyn 'Abdul Jalīl ibn Cary T. Faison, emended by Mohamad A. El-Sheikh, Ph.D., Baltimore, MD: Abū Yasmiyn 'Abdul Jalīl ibn Cary T. Faison and IARA-USA National Capital Area, [2000], xviii + 413 pp.

The Arabic tafsīr of Ibn Kathīr, usually published in four to seven volumes, is a medium-sized tafsīr that is the most widely sold and possessed classical commentary on the Qur'ān in the Arabic-speaking world today. Ibn Kathīr was a Shāfi'ī 'ālim of Damascus, Syria, who sought to quote most of the relevant Ḥadīth for each verse in this work and also often evaluated the Ḥadīths he cited. He is popular today both for his clear, lucid style and because he occasionally criticized some Ḥadīths as having originated from Jewish sources (*isrā'īliyyāt*). Most importantly, his work often shows real scholarly insight and criticism.

The translation of 'Abdul Jalīl here is clearly a Salafī product, but a good quality one, and one to be praised for being unabridged in a world of bowdlerized abridgements. It also seems to be a reply to the rather poor abridgement of Ibn Kathīr done by the Aleppine Salafī Nasīb al-Rifā'ī described below. 'Abdul Jalīl's work here covers almost exactly one juz' of the Qur'ān, juz' no. 12, except that it covers Sūrah Hūd from verse 1 and includes one extra verse of Sūrah Yūsuf, no. 153, though it appears to consider this verse as the last in juz' no. 12 (p. 292), probably because Ibn Kathīr himself does not go juz' by juz' but rather bundles the extra verse together with the ones preceding it in his presentation. The translation itself (pp. 37-292) covers just two percent of Ibn Kathīr's whole work, meaning that the complete translation, if ever done, would run to fifty volumes of 250 or so pages each, or a total of 12,500 pages. And Ibn Kathīr's is only a middle-sized tafsīr! 'Abdul Jalīl's work is equipped with substantial and interesting introductions (pp. viii-xviii, 2-35). In these, there is mentioned at length the well-known admonition not to interpret the Qur'ān by mere opinion (pp. 18-27). It contains copious notes with the sources and evaluations of all of the Ḥadīths cited by Ibn Kathīr, as well as appendices including glossaries of Arabic terms and proper names (pp. 293-311), the Arabic texts of the cited Ḥadīths (pp. 313-384), and biographies of some transmitters of Ḥadīths (pp. 388-405), a biographical note on al-Ṭabarī (pp. 406-407), a bibliography, and an index.

An unabridged translation limited to part of Ibn Kathīr's tafsīr is *Tafseer Ibn Katheer: Juz' 'Amma: Part 30.* Tr. by Sameh Strauch. International Islamic Publishing House (IIPH), 1999. 302 pp.[150] The text provides the Arabic of the Qur'ānic verses as well as an English translation, followed by the translation of Ibn Kathīr's commentary. As is the case with the Bewley and the Hilālī and Khān translations, quite a few Arabic terms are left untranslated and only transliterated in the English. The translator is from Ahl al-Ḥadīth.

Another, abridged version of Ibn Kathīr that is being widely circulated is *Tafsīr Ibn Kathīr.* Abridged by Muhammad Nasīb Ar-Rifā'ī. [Part 1: Sūrah al-Fātiḥah and Sūrah al-Baqarah, ayat 1 to 141]. Translated by Al-'Arabi bin Razooq and A. Ibrahim. Edited by Mohammed Amin Kholwadia and Yusuf Noden. London: Al-Firdous Ltd., 1996. xviii + 267 pp. Part 2: Sūrah Al-Baqarah, ayat 142 to 252. Translated by Chafik Abdelghani Ibn Rahal. Edited by Muhammad Uthman. London: Al-Firdous Ltd., 1998. 289 pp. Part 3: Sūrah Al-Baqarah, ayat 253 to 286 and Sūrah Al 'Imran, ayat 1 to 92. 286 pp. Part 4: Sūrah Al 'Imran, ayat 93 to 200 and Sūrah an-Nisa', ayat 1 to 23. 288 pp. Part 5: Sūrah an-Nisa', ayat 24 to 147. Part 6: Sūrah an-Nisa' ayat 148-176 and Surah Al-Ma'idah ayat 1-81. Parts 7-11 have also appeared, completing the work through Sūrah Hūd verse 5.

However, Nasīb al-Rifā'ī's work is not a reproduction in English of the work of Ibn Kathīr, but rather of an abridgement of Ibn Kathīr. The abridger, Shaykh al-Rifā'ī, was a Salafī from Aleppo, Syria, who was the head of a Salafī da'wah organization there. He completed his Arabic abridgement of Ibn Kathīr in 1385/1965, but it was not published until 1391/1971. The work contains certificates of approval by the deputy mufti of Saudi Arabia, by Shaykh 'Abd al-'Azīz ibn Bāz, who was then the director of the Islamic University in al-Madīnah, by Muhammad Taqī al-Dīn al-Hilālī, the Moroccan Salafī who was a professor at al-Madīnah and whose name appears elsewhere in this book, by Muhammad Amīn al-Miṣrī, the superintendent of graduate studies in the Sharī'ah college at Makkah, and by the head of the Society for Enjoining Goodness in the Hijāz (Part 1, pp. vi-xvii; Part 2, pp. 10-15). It is interesting to contrast these and to note how Shaykh al-Miṣrī sounds a note of caution about abridgements in general. The methodology of al-Rifā'ī in his abridgement is given in Part 1, pp. i-iii, and Part 2, pp. 5-7. From this it can be seen that al-Rifā'ī's selections of material, while they follow a system, nevertheless rest on his own personal judgement about what is valuable. Al-Rifā'ī's rejection of grammatical and rhetorical explanations of the text (1, i; 2, 5) is a part of his Salafī methodology, but it should be recognized that the Qur'ān can only be properly understood through a knowledge of the Arabic language and that linguistic discussions are an important part of any tafsīr that bases itself on a reliable and scholarly foundation. Although Ibn Kathīr was certainly a traditionist (muḥaddith), linguistic and rhetorical investigations are by no means absent from his work.

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[150] Skreslet and Skreslet, 65.

These translated volumes are a major contribution to the English tafsīr library, for few other classical tafsīrs are available in English, usually abridged. Although the volumes published so far cover only "a little over one third" of the Qur'ān, they represent abridged, 44% of Ibn Kathīr's original text. The main text of this translation gives the Qur'ānic verses in both Arabic and English. The translation of the verses themselves seems to have been influenced by al-Hilālī's and Khān's *The Noble Qur'an*, but it frequently differs from their renderings nonetheless. In Part 1, there are just 125 footnotes by al-Rifā'ī referring to sources of Ḥadīths plus another 41 separately-numbered explanatory notes, a couple of which are quite long and express special Salafī concerns (see n. 6, pp. 88-89 especially); the translator has added 31 additional notes indicated by asterisks. In Part 2, all 303 footnotes follow a continuous numbering. Most of these refer to the source collections of cited Ḥadīths, and eight have been added by the translator. It is difficult to assess how much of Ibn Kathīr's original text has been left out of the translation, but it must be at least three-quarters. Therefore, this is a severe abridgement. Finally, a serious technical defect is that p. 138 in Part 1 is missing and has been mistakenly replaced with the text of footnotes 14-27. These volumes have glossaries and some explanatory appendices, but no indices.

Another apparently completely different abridgement of a part of Ibn Kathīr's tafsīr is *Tafsir Ibn Kathir (Summarized) Part 30: A Commentary of the Noble Qur'an by the Great Imam Al-Hafiz Imaduddīn Abul-Fida' Ismail bin Kathir Al-Qurashi Ad-Dimashqi*. Translated by Habib Badr. Revised by Omar Johnson. 1st ed. Riyadh: Darussalam Publishers and Distributors, 1418/1997. 167 pp. This covers only the last part of the Qur'ān, Sūrahs 78-114, which constitutes less than five percent of Ibn Kathīr's original text. With the translation of al-Rifā'ī of the first eleven parts of the Qur'ān described above, that makes the total about half of Ibn Kathīr's text that has been covered by abridged translations. And the abridgement here is fairly severe, omitting most of the original. In particular, such features as the chains of transmitters in Ḥadīth citations and variant versions of Ḥadīths have been left out. Nevertheless, this is undoubtedly a useful work, especially as this is the part of the Qur'ān that is most memorized by Muslims. It is very helpful, when teaching short sūrahs, to have an explanation of Sūrah al-Tīn on two facing pages, so that students can see the whole text at once (pp. 98-99). The Arabic texts of the Qur'ān and du'ā's are given but are accompanied only by translation, not transliteration. More seriously, like other Middle Eastern products, there are a number of grave errors. In the introductory chapter on Ibn Kathīr's life (pp. 5-6), the work of Ḥadīth called *al-Jāmi'* is attributed to him, but this seems to be a confusion with the *Jāmi'* of Ḍiyā' al-Dīn Ibn al-Athīr, judging by the description. On p. 132, Sūrah al-Fīl, verse 5, is translated as "And He made them like stalks," which is completely meaningless and omits to translate the word *ma'kūl* from the original. Although on the title page, the work claims to follow the translation of Taqī al-Dīn al-Hilālī and Muhammad Muḥsin Khān, it does not do so in the case of this verse and probably of others as well. Indeed, it has damaged the meaning of that translation of the verse through abridgement, for the original reads, "And made them like an empty field of stalks." There is no index.

Another, completely different abridged translation of Ibn Kathīr's commentary is *al-Miṣbāḥ al-munīr fī tahdhīb Tafsīr Ibn Kathīr: Tafsir Ibn Kathīr (Abridged)*. Edited by Safi-ur-Rahman Al-Mubarakpuri. Riyadh: Darussalam, 2000. 10 vols. 6,593 pp.[151] Volume 1: Parts 1- 2 (Sūrah al-Fātiḥah to Verse 252 of Sūrah al-Baqarah). Volume 2: Parts 3- 5 (Sūrah al-Baqarah, V. 253 to Sūrah al-Nisā', V. 147). Volume 3: Parts 6-8 (Sūrah al-Nisā', V. 148 to the end of Sūrah al-An'ām). Volume 4: Parts 8- 11 (Sūrah al-A'rāf to the end of Sūrah Yūnus). Volume 5: Parts 11-15 (Sūrah Hūd to Sūrah al-Isrā' Verse 38). Volume 6: Parts 15-18 (Sūrah al-Isrā', Verse 39 to the end of Sūrah al-Mu'minūn). Volume 7: Parts 18-22 (Sūrah al-Nūr to Sūrah al-Aḥzāb, Verse 50). Volume 8: Parts 22-25 (al-Aḥzāb Verse 51 to Sūrah al-Dukhān). Volume 9: Parts 25-28 (Sūrah al-Jāthiyah to Sūrah al-Munāfiqun). Volume 10: Parts 28-30 (Sūrah al-Taghābun to end of the Qur'ān). Darussalam stated that they "appointed a board of Islamic scholars to summarize *Tafsir Ibn Kathir* in the original Arabic language. Shaykh Abu Al-Ashbal Ahmad Shagif of Rabitah Al-'Alam Al-Islami, Makkah, and Shaykh Safi-ur-Rahman Al-Mubarakpuri, Head of the Research Committee of Darussalam worked with a team of other scholars for about two years on this project." The translators are not named, but elsewhere it is stated that Jalal Abualrub translated half of the work into English, specifically the ajzā' 1-10, 12, 13, 25-27.[152] The resulting Arabic abridgement was published under the title of *al-Miṣbāḥ al-munīr fī tahdhīb Tafsīr Ibn Kathīr*. This is a Salafī product which has eliminated those Ḥadīths judged weak by the editors. It is widely distributed and has a potential for being widely used.

Although large, it appears to be smaller than the Al-Firdous, Ltd., translation mentioned above. This version is available complete with Arabic Qur'ān texts on the Internet divided into hundreds of little files to discourage copying at http://www.tafsir.com/ and at http://abdurrahman.org/Qur'āntafseer/ibnkathīr/index.html .

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[151] Skreslet and Skreslet, 64-65.

[152] *http://www.islamicbookstore.com/provforherza2.html* .

Another version of the al-Mubārakpūrī translation is Muhammad Saed Abdul-Rahman, ed. *The Meaning and Explanation of the Glorious Qur'an, with Arabic Script, Transliteration, Meaning, Maududi's and Ibn Kathīr's Introductions and Ibn Kathīr's Abridged Explanation (Tafsir)*. London: MSA Publications Ltd., 2007-2008. 10 vols. Vol. 1. xxxv + 628 pp. Vol. 2. 504 pp. 2nd ed. 2010. This appears to be an entirely derivative work, perhaps mainly a South Asian reprint of the Darussalam edition. Vol. 1 covers the Qur'ān through 3:91. The first three volumes are available to view complete at http://www.msapubli.com/affiliated/Html/categories/Jamiatul_ulama/mishkat.html . This version of Abdul-Rahman now appears to be complete.

A portion of the al-Mubarakpuri translation also published separately is *Tafsir Ibn Kathir (Abridged) Part 30*. Riyadh: Darussalam, 2001. 256 pp. This covers only the last juz' of the Qur'ān.

Yet another abridged version of Ibn Kathīr's tafsīr is *Tafsir Ibn Kathir*. Tr. and abridged by Muhammad Anis Gad Khalil. Beirut: Dar Al-Manarah for Publishing and Distribution, 2007. 4 vols. 2,576 pp. This abridgement contains the Arabic text of the original. The fact that this translation is much shorter than the Darussalam and Al-Firdous versions suggests that the abridgement is even more severe than those are.

A translated excerpt from Ibn Kathīr's tafsīr covering only one verse, Qur'ān 33:40, is in Andrew Rippin and Jan Knappert. *Textual Sources for the Study of Islam*. Chicago: University of Chicago Press, 1986. Pp. 47-49.[153]

**Islāḥī, Amīn Aḥsan (1322-1418/1904-1997). *Tadabbur-e-Qur'an: Pondering over the Qur'an*. Vol. I. *Tafsīr of Sūrah al-Fātiḥah and Sūrah al-Baqarah*. Translated by Mohammad Saleem Kayani (b. 1353/1934). Kuala Lumpur: Islamic Book Trust, 2007. 693 pp.

Amīn Aḥsan Iṣlāḥī was a major modern Pakistani scholar and interpreter of the Qur'ān. Born in Bamhur near Azamgarh in Uttar Pradesh, he studied at Madrasat al-Islāḥ, becoming its most famous graduate. A journalist for a time, he worked with 'Abd al-Mājid Daryābādī, another Qur'ān commentator. But Islāḥī's training in the Islamic sciences was earlier and more complete than that of Daryābādī. From 1925 to 1930, Iṣlāḥī became the student of the Ḥamīd al-Dīn Farāhī (1280-1349/1863-1930), a Qur'ān scholar who began an Arabic tafsīr, completing fourteen sūrahs, and later celebrated Farāhī as his main teacher. After Farāhī died, however, Iṣlāḥī also studied Ḥadīth in 1931 with the famous muḥaddith Muhammad 'Abd al-Raḥmān ibn 'Abd al-Raḥīm Mubārakpūrī (1283-1354/1866-1935), who lived in Mubārakpūr only two miles from Iṣlāḥī's ancestral home. Mubārakpūrī was the writer of the most famous commentary on al-Tirmidhī, *Tuḥfat al-Aḥwadhī*, from which he taught Iṣlāḥī. Iṣlāḥī joined the Jamā'at-i-Islāmī, the political party of Mawdūdī in 1941, moved to Pakistan at the partition, and left the party over differences with Mawdūdī in 1958. After this, Iṣlāḥī began his work on his Qur'ān commentary, publishing the first part in 1967 and completing the work in 1400/1980.

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[153] Skreslet and Skreslet, 64.

The translator of this work, Mohammad Saleem Kayani, was born in Nowshera, a substantial city in the Northwest Frontier Province of Pakistan east of Peshawar. He specialized in the Qur'ān, became a student of Iṣlāḥī for Arabic, Ḥadīth, and Qur'ān 1963-1969, and later moved to London. He was also on the Saudi committee to revise the Yūsuf 'Alī translation that produced the revised Saudi version in 1990.

The commentary *Tadabbur-e-Qur'an*, originally written in Urdu, consitutes one of the most important tafsīrs originally authored in that language. It is especially notable for Iṣlāḥī's idea that the sūrahs of the Qur'ān mostly occur in pairs, suggesting a major deep structure in the Qur'ān that transcends the boundaries of the sūrahs.

**Jullundhri, Ali Ahmad Khan. *Translation of the Glorious Holy Qur'an, with Commentary*. Lahore: World Islamic Mission, 1962. 367 + 48 pp. 2nd edition, 1963. 1254 pp. 3rd edition, 1978.

A later edition is *After a Few Centuries: A True and Easy Translation of the Glorious Holy Qur'an, with Commentary*. Rev. ed. Lahore: World Islamic Mission, 1978. viii + 1420 + 8 pp. As it refers to the author as "late," Jullundhri must have died before 1398/1978. A modernist work, criticized for attacking Saudi Arabia and slighting the importance of the Sunnah. Jullundhri was a Barelawi follower of Aḥmad Raza Khan,[154] as his work was published by the Barelawi press in Lahore.

**Kamal'ud-Dīn, Khwaja (1287-1351/1870-1932). *A Running Commentary of the Holy Qur'an*. Edited by Khwaja Nazir Ahmad. Lahore, 1947. Reprint London, c. 1957.

Kamāl al-Dīn, a lawyer and teacher, was a prominent early supporter of Mīrzā Ghulām Aḥmad, whom he joined from 1310/1893.[155] In 1330/1912, Kamāl al-Dīn arrived in England as the first Aḥmadī missionary there.[156] In 1331/1913, he became the imam of the Shāh Jahān Mosque at Woking near London.[157] After the Qādiyānī-Lāhōrī schism of 1332/1914, he joined the Lahore group and became one of its principal leaders.[158] Contrary to the Qādiyānīs, who wished to stress the uniqueness of Ghulām Aḥmad's supposed prophethood, Kamāl al-Dīn preferred to teach only the basics of Islam in his missionary work.[159] In 1336/1917, he met Muhammad Marmaduke Pickthall, who lectured for him at Woking, and when ill health forced Kamāl al-Dīn to return to India in 1337/1919, he appointed Pickthall to be his successor as imam.[160] Thus, this translator belongs to the same group as the much more famous Muhammad 'Alī listed above.

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[154] Skreslet and Skreslet, 8.

[155] Friedmann, 21-22.

[156] Friedmann, 30.

[157] The mosque was founded in 1306/1889 and is one of the oldest in the Western countries. Clark, 40-41.

[158] Friedmann, 16, 18.

[159] Friedmann, 19-20, 148, 150.

[160] Fremantle, 296; Clark, 42.

This work by Khawājā Kamāl al-Dīn was edited and completed by his son Khawājā Naẓīr Aḥmad, whose contribution may have been larger than his father's in this effort.

***al-Kāshānī, Kamāl al-Dīn 'Abd al-Razzāq (d. c. 730/1330). *Tafsīr al-Kāshānī, Part I, Sūrahs 1-18* (Great Commentaries on the Qur'ān Vol. V). Translated by Feras Hamza. Louisville, KY: Royal Aal al-Bayt Institute for Islamic Thought & Fons Vitae, date unknown but after 2011. 456 pp.

This is the tafsīr which is sometimes considered Muḥyī al-Dīn Ibn al-'Arabī's commentary on the Qur'ān, in that al-Kāshānī was a follower of Ṣadr al-Dīn al-Qūnawī (605-673/1207-1274), the student of Ibn al-'Arabī (560-638/1165-1240). Sometimes, al-Kāshānī is alleged to have introduced or supported ideas not approved by some, such as the concept of waḥdat al-wujūd, that were not properly found in Ibn al-'Arabī. This text is nevertheless considered a classic of Sufism.

** Khaleel, Kaasem. *The Magnificent Message: A Modern Translation of the Quran: Holy Revelation from Almighty God – Complete.* Ed. by Judy Kay Gray. N. p.: Knowledge House Publishers, 2008. 2 vols. 1117 pp.

Dr. Kaasem Khaleel (Dr. K) is a physician, medical historian, and expert in Islamic studies. He is the author of over 25 books, including *Science in the Name of God, Science and Religion*, and *The Words of Muhammad.*

This is a prosy translation meant to be in the contemporary language. It indulges and numerous allegorical translations and additions to the text, only some of which are marked off by parentheses in the time-honored tradition of Qur'ān translation. For example, Khaleel offers an exegetical translation for 113:1-2: "Pray, 'I seek the protection of the Lord of the rising inspiration (of the divine light), from the vile energy He (Himself) created,'" which is more conventionally translated, "Say, 'I take refuge with the Lord of the daybreak, from the evil of that which He has created.'" Occasional long explanatory notes are provided, constituting a partial commentary. Lacks Arabic text. To avoid interrupting the flow of the translation, the verses are not numbered..

**Khan, Mohammad Abdul Hakim (Patyalawi) (d. 1359/1940). *The Holy Qur'an, with Short Notes Based on the Holy Qur'an or the Authentic Traditions of the Prophet, or Old and New Testaments or Scientific Truth.* 1st edition. Karnal: Azizi Press, 1905. 917 pp. Also printed Patiala, India: Rajinder Press, 1905 [actually 1906]. vii + 917 + vi pp.

Khān was from Patiala in the Punjab, whence he is sometimes given the surname "Patyalawī." An early Indian holder of an M. B. and thus a medical doctor, Khān followed the Aḥmadī leader Mīrzā Ghulām for twenty years (c. 1886-1906), but later abandoned him, reverted to normative Sunnī Islam, and wrote books to refute the Aḥmadī doctrines, calling Mīrzā Ghulām a liar and challenging him to a debate.

Indeed, Khān published a booklet called *al-Masīḥ al-dajjāl ("The Antichrist")*, denouncing Mīrzā Ghulām as a false prophet. For his part, Mīrzā Ghulām referred to Khān as a "mortal enemy." According to Mawdūdī, Khān was expelled from the community by Mīrzā Ghulām for addressing non-Aḥmadīs as Muslims.[161] In 1907 and 1908, the two continued to engage in a personal polemic, each predicting that the other would die first.[162] It seems that Khān also entertained somewhat liberal views about salvation through Islam or even other religions.[163] Khān published many works, including, according to the title page of his Qur'ān translation, *The Medical Cyclopedia, Mufid-i-Am, Tafsirul Qur'an bil Qur'an, Muftahul Qur'an, Tashkhis ul Amraz, Mufidul Nisa*, and *Tazkiratul Qur'an*, as well as other works. Apart from *The Medical Cyclopedia*, it is likely that all of these works are in Urdu, and three of them are on the Qur'ān. All seem to be difficult to obtain or unknown today. The list proves, though, that Khān was quite an accomplished author in his own right.

Khān's work is believed to be the fifth complete English translation of the Qur'ān's meaning and the first by a Muslim. It is a huge work accompanied by a very extensive commentary in footnotes, obviously setting a precedent for all the later Muslim translations with commentary in footnotes. The writer states, "All fictitious romance, questionable history and disputed theories have been carefully avoided" in his work. This translation never gained much notoreity and has been largely superseded by later ones. On the whole, Khān has followed Sale the most among his predecessors, though occasionally he adopts modifications from Rodwell or Palmer. Thus, in Sūrah al-Fātiḥah he replaces Sale's translation of "way" for *ṣirāṭ* with "path," taken from Rodwell. Occasionally, Khān has added a new translation of his own which has then become embedded in the Qur'ān translation tradition. Thus, he is the first to translate *Mālik* in Qur'ān 1:4 as "master," a translation that is later followed by no less than Muhammad 'Alī Lāhōrī, Ḥāfiẓ Ghulām Sarwar, Yūsuf 'Alī, Arberry, Shēr 'Alī, Mīr Aḥmad 'Alī, Syed Abdul Lateef, and Zafrulla Khan! No Arabic text.[164] The work is exceptionally rare and difficult to obtain, as it does not exist in major US university libraries and has not been reprinted, but a pdf version of it is available from the Internet at https://archive.org/details/in.ernet.dli.2015.217739. This pdf contains significant lacunae, including the complete omission of pp. 42, 242, and 881-888, the latter covering Sūrahs 79-84. On p. 82, the translation of the Qur'ānic text containing most of Qur'ān 2:232-233 is missing, an error that may be in the original printed book. It is not clear why Khān's work has received so little subsequent circulation and attention. Apparently his having early followed Mīrzā Ghulām has tainted him with the Sunnīs, while the Aḥmadiyyah can only regard him as an apostate from their sect owing to his later polemics against their founder.

A problem connected with this translation is its dating. It would appear that its two printings shown above, that of the Azizi Press in Karnal and that of the Rajinder Press in Patiala, are actually two distinct versions, despite both seemingly being dated 1905. Evidently, the first, of Karnal, really was published in 1905 when Khān was still part of the Aḥmadiyyah. The second edition published in Patiala contains a furious polemic against Mīrzā Ghulām Aḥmad by Khān on pages 114-133, showing that the split with Aḥmad had happened evidently between the publication of the first and the second of these editions. The Patiala edition also contains in those pages references to publications and events in 1906, the latest of these being two earthquakes that occurred on 20 May 1906 (p. 128). Khān's turn against Mīrzā Ghulām Aḥmad apparently followed shortly after, with his public condemnation of Aḥmad as a liar, which he stated on 12 July 1906 and which Khān claimed to have received by divine revelation.[165] Thus, the Patiala edition of Khān's Qur'ān translation must have been published in 1906 shortly after that date, but the publisher neglected to change the publication date of 1905 on the title page. The additional pages are introduced with an extra heading "Amendment of a Note" at the top of p. 114 above the running heading "The Holy Qur'ān." The page numbers of pp. 114-117, 120-126, and 128 are omitted from the bottom of those pages, apparently because the newly-inserted "amendment" extended too far down each of those pages to allow space for the page numbers. This would seem to show that the "amendment" containing the polemic had to be crammed into the original typeset pages in order to replace another text of slightly shorter length. The inserted "amendment" apparently replaced a long note in the Karnal edition praising Mīrzā Ghulām Aḥmad, as A. R. Kidwai in his article critical of Khān quotes a number of passages from the Karnal edition that are no longer found in the Patiala edition.[166] Thus, it appears that Khān replaced a long passage of praise of Mīrzā Ghulām Aḥmad with a new one condemning him. However, elsewhere in the Patiala edition, passages specifically mentioning Ghulām Aḥmad in a favorable light have been left untouched, as can be seen from Kidwai's quotes from the Karnal edition.[167] Thus, it seems that Khān's bitter turn against Aḥmad in 1906, which he certainly expresses in forceful language, led only to the insertion of the new long passage on pp. 114-133 but to no other editing elsewhere in the book. It is somewhat mysterious why Khān did not issue a further, more carefully done revision later; perhaps he no longer had the resources to do so.

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[161] Abū al-A'lā Mawdūdī, *The Qadiani Problem*, Lahore: Islamic Publications, 1979, p. 136.

[162] See *http://www.irshad.org/qadianism/prophecg.php* ; *The Light and Islamic Review* 75 (no. 6), Nov.-Dec. 1998, pp. 5-6 = *http://www.muslim.org/light/light986.htm* , both accessed 13 November 2006.

[163] See Aḥmadī webpage denouncing him at https://islamsalvationfromhell.blogspot.com/2016/12/the-apostasy-of-dr-abdul-hakim-khan-of.html .

[164] Mofakhkhar Khan, 44-45.

Khān's commentary appears to be derived from a possibly larger Urdu one, probably among the titles mentioned above, that he also authored (Khān mentions a larger Urdu version of his commentary on p. 475). It is quite interesting that at this early date he already identifies Dhū al-Qarnayn as Cyrus the Great, the Persian King, rather than Alexander the Great, whom he does not even mention. His commentary often cites texts from the Bible. He also cites the classical Ḥadīth collections as proof texts.

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[165] Nuzhat J. Haneef, *Recognizing the Messiah Assessing Mirza Ghulām Aḥmad of Qaadiyaan: His Claims, His Views, His Character, and His Movement*, n. p.: Ahmedi.org, 2004, p. 81.

[166] Abdur Raheem Kidwai, "Mohammad Abdul Hakim Khan's *The Holy Quran* (1905): The First Muslim or the First Qādyānī English Translation?" *Insights* 2, No. 1 (2009), 57-72. On pp. 64, 68, he quotes from Khān's pp. 116-117, 122-123, 127, all with text replaced in the Patiala edition with anti-Aḥmad commentary.

[167] Kidwai, "Khan," pp. 65-66, quoting passages on Khān's pp. 330, 332, 609, 697, 704, all surviving in the Patiala edition unedited.

Khān's translation presents a curious mixture of traditional Islam and modernism. He often cites classical sources and remains traditional in his interpretations in most cases, though in others his modernism comes through. As the title suggests, the motivation for this translation was partly to refute the Christian missionaries. Thus, in his notes he frequently tries to refute Christian claims, often citing verses from the Bible. Similarly, though to a lesser extent, he attempts to confront the Hindu preaching of the Arya Samaj, for example refuting the doctrine of reincarnation in a footnote explicitly aimed against them (pp. 446-449).

**Khan, Muhammad Zafrulla (1310-1405/1893-1985). *The Qur'an: The Eternal Revelation Vouchsafed to* Muhammad, *the Seal of the Prophets*. London: Curzon Press, 1970. 673 pp. and New York: Praeger, 1970. liii + 673 pp. 2nd revised ed. *The Qur'an: Qur'an Majīd: The Eternal Revelation Vouchsafed to* Muhammad, *the Seal of the Prophets*. London: Curzon Press, 1975. lxiii + 673 pp. Reprinted 1979. 3rd revised ed. London: Curzon Press, 1981. lx + 673 pp.

Khan was a Qādiyānī Aḥmadī. Son of Nasrulla Khan and born at Sialkot, he first saw Mīrzā Ghulām and became his follower at the age of eleven in 1322/1904 and swore allegiance to him in 1325/1907. Khan graduated from Government College in Lahore in 1911, then went to England to study at King's College, London, 1911-1914. After the split of 1332/1914, he followed the Qādiyānī group. He was a member of the Executive Council of the British Viceroy of India 1354-1360/1935-1941 and was knighted in 1354/1935 by the British for his services and hence held the title of "Sir." He served as the first foreign minister of Pakistan in 1367-1374/1947-1954.[168] Later, he served as judge and then president of the International Court of Justice at The Hague.

This is an Aḥmadī translation with introduction and commentary and including the Arabic text. While the commentary is quite learned, it is clearly modernist in tone and contains the assertion unacceptable to other Muslims that the door of prophethood remained open after the Prophet Muhammad ﷺ. The translation itself is a revision of the earlier Aḥmadī translation of Shēr 'Alī, which in turn is taken mainly from the works of Muhammad 'Alī and Rodwell. The translation contains significant exegetical expansions, especially where special Aḥmadī beliefs are at stake, as in 4:157-159.[169] Elsewhere, Khan appears completely to allegorize Jesus's breathing life into clay birds (3:49), suggesting at the same time that the "resurrection" here refers to a this-worldly spiritual revival.[170]

This translation is also available with the Arabic text but without the commentary. A version in this form is *The Qur'an: The Eternal Revelation Vouchsafed to*

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[168] *http://www.alislam.org/library/zafar1.html* .

[169] Robinson, 265-266.

[170] Robinson, 270.

Muhammad, the Seal of the Prophets. New York: Olive Branch Press, 1991. lx + 673 pp. Reprints 1997, 2003.

**Khatib, Muhammad Muhammad. *The Bounteous Koran: A Translation of Meaning and Commentary*. London: Macmillan Press, 1986. xlvii + 1654 pp.[171]

The Egyptian translator describes his project in the preface (pp. v-viii). He states that he studied many of the classical and modern tafsīrs of the Qur'ān, including Ibn Kathīr, al-Qurṭubī, al-Ṭabarī, al-Zamakhsharī, al-Rāzī, al-Bayḍāwī, al-Nasafī, al-Jalālayn, and Muhammad Farīd Wajdī. The list of acknowledgements does not reveal any partners in the work nor a classical Muslim education for the translator.

This work has an authorization from al-Azhar from 1404/1984, which is placed at the end of the book in both Arabic and English, but since the 'ulamā' of al-Azhar are largely not familiar with English, this certification can only be taken as meaning that there are not serious deviations from Sunnī doctrine in the text. Arabic and English texts appear on facing pages. The primary investigator for al-Azhar seems to have been Shaykh Sa'd al-Sayyid 'Umar, the Director General of the General Department for Research, Writing and Translation. The Arabic is the text of the Royal Cairo Edition, which is the text generally used in most Qur'āns in Arabic. The Arabic and English pages are each numbered separately from 1 to 827. There is one map, of Arabia, on p. xii. The introduction on the Prophet's life and the Qur'ān (pp. xiii-xlvii) may be profitably compared with that of Pickthall, from which the central part of it seems to have been derived. On the whole, the work appears to owe a lot to Pickthall, including the translation itself. However, the translation is often independent of Pickthall, having perhaps greatly revised him, and the language is sometimes improved, modernized, and frequently eloquent.

The commentary consists of 2,455 footnotes according to the time-honored method starting with Sale. The writer has numbered the footnotes separately in each sūrah. The first footnote of each sūrah introduces the sūrah and is somewhat longer than many of the others, some of which are mere glosses. Other notes are fairly long, although the commentary overall is not to be compared with Yūsuf 'Alī or Asad in length. Interestingly, historical matters and the longer sūrahs are treated in less detail, while eschatological matters, explanations of Arabic terms, and the shorter sūrahs are dealt with at relatively greater length. Also, quite a few notes give the reasons or occasions for the revelation of certain verses (*asbāb al-nuzūl*). However, the coverage of the text by the commentary is uneven and far from complete, many important verses not being dealt with at all. The viewpoint, approved by al-Azhar, may be broadly conservative, but it also occasionally exhibits modernist characteristics. Thus, the Pharaoh of Moses is identified as "Menphetah, son of Ramses II" (p. 280 n 21; correctly: "Merneptah"), an unproven claim which is based on modern speculation, including that of the French physician Maurice Bucaille. Also, Khatib's explanation of 3:7 (pp. 63-64 n 4) suggests that the *mutashābih* verses are "figurative" rather than "ambiguous," an interpretation that is unlikely to please literalists. The verse 3:159 containing the expression *shāwirhum* is taken as "a divine command that rule in Islam should be democratic ...." The comment on 4:40 contains the odd statement, "The Koran, for the first time in history, draws man's attention to the fact that the atom has weight" (p. 107 n 16), which is certainly anachronistic, for the word *dharrah* cannot have meant "atom" in the modern sense in the 1st/7th century when the atom had not yet been discovered. Still, Khatib is less modernist than many another translator.

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[171] Skreslet and Skreslet, 18-19.

On the whole, this is a valuable addition to the Muslim translation tradition which might have had more influence if it were not so expensive as well as bulky. There is no index. Khatib's Arabic transliteration does not consistently follow any one system. It is attractively printed on high-quality glossy paper.

**Mawdūdī, Abul A'la (1321-1399/1903-1979). *The Meaning of the Qur'an*. Translated by Chaudhri Muhammad Akbar Muradpuri (d. 1392/1972). Edited by 'Abdul 'Azīz Kamāl. Lahore: Islamic Publications (Pvt.) Ltd., 1967-1988. 16 small vols. 4121 pp. Later republished as 6 larger vols. by Shaikh Muhammad Ashraf at Lahore.

Mawdūdī was a journalist, publicist, and partly self-educated scholar of Islam with a great deal of religious training as well. Indeed, he was trained by Deobandi 'ulamā' in Delhi, from whom he received two certificates (*ijāzahs*) authorizing him to teach religious subjects in 1344/1926. However, Mawdūdī avoided emphasizing his 'ulamā' training in order to appeal to a wider audience of western-educated Indian Muslim intellectuals, so that his *ijāzahs* came to light only after his death.[172] He authored a large production of tracts and became extremely famous across the Muslim world. In 1346/1928, he moved to Hyderabad in South India, which was then a Muslim-ruled princely state under British "protection." It was there that he first grew his beard, reverted to wearing traditional Muslim dress, and underwent a profound, transforming spiritual experience. After 1357/1938, he moved to Pathankut, a small town in the Punjab where he led a model Muslim community called Dār al-Islām. By 1360/1941, he moved to Lahore, where he helped to found the Jamā'at-i Islāmī, the political party which he led until 1970. Shortly afterward, he moved back to Pathankut. After the partition of British India in 1366/1947 into India and Pakistan, he moved again to Lahore and strove to implement the concept of an Islamic state in Pakistan. His political activities caused him to be imprisoned four times (1948-1950, 1954-1955, 1964, 1967) by the Pakistani government. He also became alienated from many of the traditional Deobandi 'ulamā' because of the political positions he took, which often involved polemics against opponents. This resulted in a series of attacks and fatwas against Mawdūdī in the period 1367-1371/1948-1952 especially,[173] partly as fallout from the bloody partition of India and Pakistan, which had not been favored by most of the 'ulamā', the majority of whom remained in India. The split with the 'ulamā' which then developed continued to exert a harmful influence thereafter up to Mawdūdī's death. However, although he was always an uncompromising proponent of the concepts of the Islamic state and Islamic law, Mawdūdī consistently opposed violence as a means for achieving those ends. He also constantly emphasized the necessity of Muslim education as the centerpiece of his approach for effecting the transformation of society, and in this was more traditional than those who espoused revolution against the state in the name of Islam.[174] Also, many of the Deobandi 'ulamā' felt that Mawdudi treated the Saḥābah cavalierly, viewing them as too fallible, surely a modern type of idea. Some opinion considers Mawdūdī, on the whole, to have been the most influential individual Muslim in the fourteenth/twentieth century, despite his apparent political failure.

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[172] Nasr, 17-19.

[173] Nasr, 117-119.

The work which we are here considering is an extensive multivolume commentary on the whole Qur'ān translated in abridged form from Mawdūdī's Urdu-language commentary, *Tafhīm ul-Qur'an*, which was written from 1361/1942 to 1392/1972. Actually, it does not appear to have been abridged very much. This translation of his work by Akbar Murādpūrī and Kamāl has been criticized for making alterations in Mawdūdī's text. The language has also been considered weak. It is accompanied by the Arabic of the Qur'ān. Akbar translated Vols. I-VII; Kamāl translated VIII-XVI and edited those Akbar had not lived to complete.

It seems it is this version that is available in 115 separate pdf files according to the sūrahs at http://www.Quranwebsite.com/read/tafheem_ul_Quran___english.html .

A version of this translation of Mawdūdī in two vols. is: *S. Abul Ala Maududi. The Holy Qur'an: Text, Translation and Brief Notes.* Translated by Ch. Muhammad Akbar Muradpuri and 'Abdul 'Azīz Kamāl. Lahore: Islamic Publications (Pvt.) Ltd., 2 vols. Vol. I, 540 pp., covers sūrahs 1-22. Volume II covers sūrahs 23-114. There is also a one-volume version of this same translation with very few notes, 1060 pp. These versions present the translated text of the Qur'ān only, with very little commentary.

An improved translation of Mawdūdī's commentary, of which twelve volumes have appeared, is: Abul A'la Mawdūdī. *Towards Understanding the Qur'an: English Version of Tafhīm al-Qur'an*. Translated and edited by Zafar Ishaq Ansari (1351-1437/1932-2016). Leicester: The Islamic Foundation, 1408-1440/1988-2019.[175] Vol. I, 1408/1988, xxv + 370 pp., covers Sūrahs 1-3. Vol. II, 1409/1989, v + 359 pp., covers Sūrahs 4-6. Vol. III, 1411/1990, xvi + 328 pp., covers Sūrahs 7-9. Vol. IV, 1414/1993, vi + 418 pp., covers Sūrahs 10-16. Vol. V, 1416/1995, vi + 346 pp., covers Sūrahs 17-21. Vol. VI, 1419/1998, vi + 314 pp., covers Sūrahs 22-24. Vol. VII, 1421/2001, viii + 291 pp., covers Sūrahs 25-28. Vol. VIII, 1428/2007, vi + 234 pp., covers Sūrahs 29-32. Vol. IX, 1428/2007, vi + 376 pp., covers Sūrahs 33-37. Vol. X, 2013, 395 pp., covers Sūrahs 38-46. Vol. XIII, 1440/2019, x + 270 pp., covers Sūrahs 66-77. Vol. XIV, Part 30, 1428/2007, xiii + 416 pp, covers Sūrahs 78-114. Total of cvii + 4,117 pp. in the twelve volumes published to 1439/2018. The project was originally conceived as filling ten volumes, but it is now going to be fourteen, of which Vols. XI and XII covering Sūrahs 47-65 remain to be published. This work claims to convey Mawdūdī's whole text precisely, but it appears also to be an abridgement. The translation of the Qur'ānic verses by Ansari appears to follow earlier translations eclectically, using Yūsuf 'Alī, Muhammad 'Alī, Pickthall, and Asad. As for Mawdūdī's notes, A. R. Kidwai originally translated them into English and assisted in preparing Vols. III-V. Ansari's translation took Kidwai's work as its starting point. This edition also includes occasional additional explanatory notes by Ansari. Since the death of Ansari, the work is being carried on by Muhammad Manazir Ahsan with the aid of A. R. Kidwai (Vol. XIII, p. ix.).

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[174] *The Oxford Encyclopedia of the Modern Islamic World*, 1st ed., 1995, s. v. Mawdūdī, Sayyid Abū al-A'lā (by Seyyed Vali Reza Nasr).

[175] Skreslet and Skreslet, 68-70.

Despite Mawdūdī's reputation for conservatism, he has occasional modernist interpretations, although these do not deviate from the received basics of the faith, especially where points of law and practice are concerned. Certainly, his references to the Bible, the Talmud, and other sources extraneous to classical Muslim scholarship are modern, untraditional features in his work. Like many modern English-language commentaries, Mawdūdī's is interested in historicizing explanations. Thus, the biblical story of Abraham is cited and conflated with the Qur'ānic story to produce an extended version of the history and movements of the Prophet Ibrāhīm (Vol. I, pp. 107-108, n. 123 (1) and map). Mawdūdī has adopted Abū al-Kalām Āzād's identification of Dhū al-Qarnayn as the ancient Persian king Cyrus the Great, not Alexander the Great (Vol. V, pp. 127-133, nn. 62-72), albeit with some reticence (Vol. V, p. 129), but refuses to adopt Āzād's view that Dhū al-Qarnayn was a prophet (Vol. V, p. 131, n. 65). Mawdūdī has been said to address the educated layman, which seems to be a judicious opinion. In any case, this is a very important English-language commentary at present because Mawdūdī is the only universally well-known scholar to have a complete commentary out in English to date. The work is well-planned, attractive, and very readable. Indices, glossary, biographical notes on persons mentioned in the text, and bibliography are included in each of the volumes.

A conflation of the two different translations dated 1428/2007 is available on the Internet complete at http://www.tafheem.net/main.html . In this mixed version, Sūrahs 1-8 and 10-11 are taken from the Zafar Isḥāq Anṣārī translation, while Sūrahs 9 and 12-114 are taken from the older 'Abd al-'Azīz Kamāl translation.

An abridged version in one volume of the same translation of Mawdūdī's commentary is: Abul A'la Mawdūdī. *Towards Understanding the Qur'an: Abridged Version of Tafhīm al-Qur'an.* Translated and edited by Zafar Ishaq Ansari. Leicester: The Islamic Foundation, 1427/2006. 1360 pp.

***Maybudī, Rashīd al-Dīn. *Kashf al-Asrār: The Unveiling of Mysteries and the Provision of the Pious:Kashf al-Asrār wa 'Uddat al-Abrār* (Great Commentaries on the Holy Qur'ān, Vol. VII). Tr. by William Chittick. Louisville, KY: Royal Aalal-Bayt Institute for Islamic Thought and Fons Vitae, 2015. xvii + 627 pp.

Maybudī was an Iranian from the small town of Maybud near Yazd. The only chronological datum about his life is that he began his work on his commentary in 520/1126. Maybudī's commentary is 6,000 pages long and has been published in ten volumes. It consists of a mixture of Persian and Arabic. It is a Sufi tafsīr, of which this translation only covers a part.

**Mohyidin, Basheer Ahmad (sometimes written Basheer Ahmed Muhuyiddīn, 1355 or 1356-1426/1937-2005). *Qur'ān: The Living Truth: An Effort to Convey Its Meaning*. New Delhi: Kitab Bhavan, 2003. 1240 pp. Muhuyiddin was a Muslim scholar from Kerala State in India. This translation includes a commentary.

**Nasr, Seyyed Hossein (b. 1351/1933), editor-in-chief. *The Study Quran: A New Translation and Commentary*. Caner K. Dagli (b. 1394/1974), Maria Massi Dakake (b. 1388/1968), and Joseph E. B. Lumbard (b. 1389/1969), general eds. Mohammed Rustom (b. c. 1402/1982), assistant ed. New York: HarperOne, 2017. lix, 1988 pp.

The five named editors, who are also the translators, are all well-known scholars. Born in Iran, Seyyed Hossein Nasr migrated to the United States after the Iranian Revolution of 1978-1979. From 1984, he has been a professor at George Washington University in Washington, DC. He is the author of many books on Muslim spirituality and philosophy, including the well-known and influential introduction to Islam, *Ideals and Realities of Islam*. Born in the United States and of Circassian descent, Caner Karacay Dagli, who holds a Ph.D. from Princeton University, is a professor of Religious Studies at the College of the Holy Cross. He specializes in Sufism, Islamic philosophy, interfaith dialogue, and, Qur'ānic studies. He has done fieldwork in Turkey and spent 2006-2007 working as a special adviser for interreligious affairs to the royal court of Jordan in Amman. He also translated Ibn al-'Arabī's *Fuṣūṣ al-ḥikam* into English as *The Ringstones of Wisdom*. Maria Massi Dakake is a professor at George Mason University who specializes in Islamic intellectual history, Qur'ānic studies, Shī'ī and Sufi traditions and women's spirituality and religious experience. Joseph E. B. Lumbard, originally an Episcopalian, embraced Islam in February 1993. He is a professor of Qur'ānic studies at Hamad bin Khalifa University in Doha, Qatar. Mohammed Rustom is a professor at Carleton University in Ottawa, Canada. He earned his Ph.D. from the University of Toronto and has studied or translated from a number of earlier Muslim scholars, including al-Ghazālī, Muḥyī al-Dīn Ibn al-'Arabī, Mullā Ṣadrā, and 'Ayn al-Quḍāt. All four of the younger editors were students of Nasr at George Washington University.

This Qur'ān translation project was a massive undertaking. Apart from the Özek translation, it represents the first time that a team of scholars rather than a single individual has worked to produce both a translation and a commentary. This then finally becomes more akin in scope and in resources spent in the effort to the organized Christian translation of the Bible, which has been such a collective effort for centuries. Because it required considerable resources to accomplish, the project required outside funding from philanthropic sources. The most important sources of funding included specifically The Institute for Religion and Civic Values and the El-Hibri Foundation. Support also came from King Abdullah II of Jordan (p. xv), for whom both Dagli and Lumbard worked as advisers on religious matters. Such funding suggests some parallel to how the much earlier translation of Pickthall was funded in part by the Niẓām of Hyderabad in the late 1920s. The publisher is HarperOne, an imprint of HarperCollins Publishers that usually produces mass-circulation, popular books, and it was no mean task to get this publisher to produce the book, as normally HarperOne does not accept unsolicited manuscripts. Additionally, the publisher added a second print run of 13,000 copies to the original run of 10,000 copies before the book even went on sale, the first time that they had ever done that, according to the publisher's own statement.[176] Shortly after publication, by the beginning of 2016, *The Study Quran* is reported to have sold already 150,000 copies.[177]

The task of translating and commenting on the Qur'ān was divided among the three general editors and the assistant editor as follows: Dagli was the primary translator of surāhs 2-3, 8-9, and 22-28 and also wrote the commentary on 2-3, 8-9, and 21-28. Dakake was the primary translator for surāhs 4-7, 10-12, and 14-21, and wrote the commentary for surāhs 4-7 and 16-19. Lumbard was the primary translator for surāhs 1, 13, and 29-114 and authored the commentary for surāhs 1 and 29-114. Rustom wrote the commentary on surāhs 10-15 and 20. All four are said to have edited the remainder or the other parts of both the translation and commentary. This would appear to mean that the team read, checked, and criticized each other's work, also correcting for errors. Dagli in addition "conceived and supervised the design of the book" (p. xiii). Counting the commentary, which is far more voluminous than the translation, it would seem that Dagli wrote 399 pp., Dakake 427 pp., Lumbard 626 pp., and Rustom 133 pp.

The translation appears without the Arabic text, a point for which it has been criticized. It is also printed on very thin paper in the time-honored fashion of some Bibles, in order to be able to be accommodated in a handy volume. Beside the translation and commentary, which occupies pp. 3-1584, it also includes front matter (pp. iii-xxii) and a general introduction (pp. xxiii-lv) by Nasr. A major portion of the work consists of a set of fifteen essays about the Qur'ān (pp. 1587-1855); four of these are by the three general editors, while the other eleven are by other different prominent scholars: Ingrid Mattson (b. 1383/1963), Muhammad Mustafa al-Azami (1350-1439/1931-2017), Muhammad Abdel Haleem (b. 1350s/1930s), Walid Saleh, Toby Mayer, Muzaffar Iqbal (b. 1374/1954), Ahmad Muhammad al-Tayyib (b. 1365/1945), Muṣṭafā Muḥaqqiq Dāmād (b. 1365/1945), William C. Chittick (b. 1363/1943), Jean-Louis Michon (1342-1434/1924-2013), and Hamza Yusuf (b. 1377/1958). The book also includes a list of ḥadīths cited with references to sources (pp. 1861-1915), a timeline for events in the lifetime of the Prophet ﷺ and immediately after concerning the Qur'ān (pp. 1917-1918), brief biographical notices on the Qur'ān commentators used in the commentary (pp. 1919-1930), and an index (pp. 1931-1988). Finally, there are eight unnumbered pages of historical maps produced by Daoud Casewit (b. 1375/1955), who also helped to trace the ḥadīths cited in the work (see p. xv).

The translation largely follows the Qur'ān translation tradition of rendering the text in a kind of biblical or biblicizing English, in particular retaining the archaic words thou, thee, thy, hast, and hath throughout. On the other hand, the translation frequently avoids the expansive wordiness of other translations, trying to stick as closely as possible to the terseness of the original, and to accomplish this the translators have used parenthetical, exegetical expansions inserted in brackets as sparingly as possible.

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[176] Statement of Mark Tauber, HarperOne senior vice president. See https://edition.cnn.com/2015/11/25/living/study-quran-extremism/index.html .

[177] Mubeen Vaid, "The Study Quran: A Review," *Islamic Sciences* 13 (Winter 2015), No. 2, p. 105.

On the other hand, the commentary, printed in a smaller font, is exceedingly lengthy and detailed, and there is no doubt that in it the chief value of the work resides. The writers have based their commentary on forty-one of the most prominent commentaries on the Qur'ān; of these, thirty-nine come from what I have called the classical period, that is, before 1275/1859 and only two from the fourteenth/twentieth century, those of the Tunisian Muḥammad al-Ṭāhir ibn 'Āshūr (d. 1393/1973) and the Iranian Muhammad Ḥusayn Ṭabāṭabā'ī (d. 1401/1981), one Sunnī, the other Shī'ī, evidently chosen partly for balance. The total number of Shī'ī *tafsirs* used is seven: those of al-Ṭūsī (d. 460/1067), al-Qummī (d. 465/1071), Abū al-Futūḥ al-Rāzī (d. 525/1131), al-Ṭabrisī (d. 548/1153 or 1154), Mullā Ṣadrā (d. 1050/1640), al-Fayḍ al-Kāshānī (d. 1091/1680), and the already mentioned modern shaykh Ṭabāṭabā'ī. Of the other thirty-four commentators one could describe as Sunnīs, nine are specifically Ṣūfī: Sahl al-Tustarī (d. 283/896), 'Abd al-Raḥmān al-Sulamī (d. 412/1021), al-Qushayrī (d. 465/1072), al-Maybudī (d. c. 520/1126), Rūzbihān al-Baqlī (d. 606/1209), al-Nīsābūrī (d. c. 728/1328), 'Abd al-Razzāq al-Kāshānī (d. 736/1336), Ismā'īl Haqqī al-Burūsawī (d. 1137/1725), and Ibn 'Ajībah (d. 1224/1809). Of the remaining twenty-five works, twenty-two are full works of exegesis (tafsīrs). These include the greatest classical tafsīrs, those of al-Ṭabarī (d. 310/923), al-Zamakhsharī (d. 538/1144), Fakhr al-Dīn al-Rāzī (d. 606/1210), and al-Qurṭubī (d. 671/1272). The Ahl al-Ḥadīth or Ḥanbalī tendency is well represented too by Ibn al-Jawzī (d. 597/1201), Ibn Kathīr (d. 774/1373), and al-Shawkānī (d. 1250 or 1255/1834 or 1839). The editors' choice to include such a wide and eclectic variety of commentaries indicates their desire to appeal to all Muslims and to widen the networks of mutual tolerance and acceptance inside Islam. That this is consonant with the Amman Message of 2003 is not surprising, since King Abdullah II has endorsed the work by supporting it and since two of the general editors, Dagli and Lumbard, worked for a time as the king's advisers.

Overall, the commentary can perhaps be characterized as traditionalist or neotraditionalist, even though these terms have not become precisely defined as technical terms. They mean here that the writers have throughout followed the traditional commentary methodology of classical Islam in adhering mostly to the most widely-held positions of past Muslim reception and interpretation of the text, citing textual authorities of the tafsīr tradition and the Ḥadīth for backing.[178] This traditionalist position thus seeks to represent the classical reception of the Qur'ān by Muslims now in English. As such, it may not be welcomed either by some liberal modernists who desire radically to change many elements in the received tradition, nor by Salafīs, who also represent a form of modernism in seeking to simplify and reunify the religion on the basis of a sole, selectively literalistic reading of the Qur'ān and the Ḥadīth.

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[178] Vaid, pp. 108-110.

Some traditionalist critics, who are neither modernist liberals nor Salafis, have taken issue with the way *The Study Quran* deals with salvation, as these critics, like most Muslims, strongly defend the idea that there is no salvation outside of the faith.[179] Certainly, one will own that for a religion to be a specific thing, to uphold specific teachings and a specific holy scripture, it must draw borders and set limits. This has often led specific religions historically to establish more and more specifics over time, until their eventual ultraorthodoxies require full-time service and even separatism from other human communities. To a great extent, such developments owe to fear that the religion will not be upheld except by forceful means, thus exhibiting a lack of confidence in the power of the teachings themselves. This is expressed in the rule-making of the main orthodoxies of the religions as well. So *The Study Quran* writers have opted to some extent to go against the classical majority view, following what Vaid calls "soteriological pluralism" in leaving open the possibility that some non-Muslims too might achieve salvation through their various religions, although they also do mention the classical majority view. In order to establish their pluralistic interpretation, *The Study Quran* writers rely heavily on such verses as 2:62, and their point of view on this is most fully elaborated and expounded by Lumbard in the supplementary article titled "The Quranic View of Sacred History and Other Religions" (pp. 1765-1784). It remains to be seen in our pluralizing world whether this view will eventually be found persuasive by many Muslims or not; it is possible that the effects of worldwide mass education, mass contact, mass communication, and the ending of isolation will indeed lead to a change of traditionally-held views. However, it is also possible that this mass contact might lead to a Toynbeean *pammixia* where everything previous is dissolved and something new emerges instead which might be less resemblant of the Islam actually brought by the Prophet Muhammad ﷺ than traditional classical Islam has been.

Nevertheless, there can be no doubt that *The Study Quran* stands very high in the ranks of Qur'ān commentaries currently available in English, simply because it contains so much information drawn from the classical tafsīrs. No other work really competes with it on this point, although there are some other commentaries in this work of ours that do also cite classical sources fairly extensively. As Vaid observes in this regard, "Few exegetical works have been translated, and those which have been are often summarized with their own, often copious shortcomings. In this regard, there is a palpable dearth of available vehicles through which inquiring minds can learn about the Qur'ān and its meanings. For this reason, the SQ is a contribution likely to take hold not only within secular academia but among lay believers as well, and the early reception to the SQ has certainly reflected that vacuum."[180] Thus, it is likely that *The Study Quran* will continue to exert a major influence for a long time to come.

**Nida-e-Qur'an. *The Qur'an: English Meanings*. Mumbai: Nida-e-Qur'an, 2005. [vi +] 544 pp.

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[179] Vaid, pp. 113-117; Gibril Fouad Haddad, "Book Review," *The Muslim World Book Review* 36 (2016), No. 3, pp. 20-25.

[180] Vaid, p. 108.

This anonymous translation is by an organization called Nida-e-Qur'an located in Mumbai, India.

The translation is accompanied by an introduction (pp. 1-28), and editor's preface (pp. 29-31), and a foreword (pp. 32-34). The rest of the text consists entirely of the translation and the commentary located on each page in footnotes, which total 1,884 and are mostly quite brief. There are also parenthetical additions to the text in brackets. The foreword refers to Ibn Taymiyyah, so this translation may be taken as a Salafī product, which is not surprising, since it is virtually a verbatim copy of the translation of Umm Muhammad.

**Nuri, Khadim Rahmani (1319-1391/1901-1972). *The Running Commentary of the Holy Qur'an*. Edited by Zohurul Hoque. Shillong, India: Sufi Hamsaya Gurudwar, 1964. xvi + 1144 pp.

The translator, Nuri, was a Bengali Sunnī Muslim born in Deubari in the Sylhet district of Assam in British India. In the early 1920s, he moved to Jaintiapur, another town in the same district, and in 1930 he moved to Shillong, where he resided for the rest of his life. There, in addition to his work as a homeopathic doctor, Nuri pursued his life's other great work as a missionary for Islam to the Khasi-speaking hill people around Shillong. Nuri's translation was wrongly thought by Abdul Raheem Kidwai to be a Qādiyānī work because of the translator's praise and use of the translation of Muhammad 'Alī Lāhōrī, as well as Nūrī's refusal to denounce the Aḥmadīs as non-Muslims, but Nūrī was simply a Sunnī Muslim with no further sectarian affiliations primarily interested in his missionary work and was never an Aḥmadī. Nuri translated over 150 books in various languages on different subjects.

Nuri started on this work in 1945 while he was working on a translation of the Qur'ān in the local Khasi language (p. x). From 1954 to 1964, he worked solely on this English volume. For this effort, he consulted the earlier translations of M. Ali, G. Sarwar, Y. Ali, Sale, Pickthall, Arberry, Palmer, Dawood, and Rodwell. Of these, he opined that M. Ali was the best (p. xi). The arrangement of the lines, however, he took from G. Sarwar. Nuri's son Al-Haj Dr. Zohurul Hoque compiled and modified the comments, checked and revised the translation, prepared the index, and typed the manuscript. The translation claims to be a "Very Literal and Pure Translation of the Arabic Text," accompanied by "Most Authentic and Scientific Comments" and "Contains 25,000 Under-Bracket Comments." With so many parenthetical comments, however, the "translation" actually constitutes a huge exegetical expansion of the text. The translation is marred by many commonplace figures of speech and clichés such as, "A stitch in time saves nine" (see under Qur'ān 4:34), that are clearly out of place in such a work. Also, although evidently not a Qādiyānī himself, Nuri has taken over some of M. Ali's tendentious, modernizing interpretations uncritically, such as his translation of the ant (*namlah*) in Sūrah 27 as "a Namlite" (p. 585).

**Özek, Ali, Nureddin Uzunoğlu, Tevfik Rüştü Topuzoğlu, and Mehmet Maksutoğlu. *The Holy Qur'an with English Translation*. 1st ed. Istanbul: Ilmī Nasriyat Iç ve Dis Ticaret A. S., 1992. xvi + 623 pp. 2nd revised edition, 1994. 3rd revised edition, 1996. xvi + 623 pp. Subsequent editions evidently not revised, 1998, 1999, 2000, 2002, 2003. Also republished Piscataway, NJ: 1-877-WHY-ISLAM, 2003.

The translators of this work are all Turkish. Özek and Maksutoğlu are both professors of theology at Marmara University in Istanbul. Topuzoğlu is a professor of Arabic at Istanbul University, while Uzunoğlu is a professor of international law and Islamic studies in Nebraska.

The translation in this work appears to be a revision of Pickthall in modern language, eliminating archaisms. However, the influence of Yūsuf ʿAlī is also clearly felt. In addition, the translators have added a paragraph or so of commentary after many of the verses, some of it taken from classical commentaries and some of it from the version of ʿAbd Allāh Yūsuf ʿAlī. Özek seems to have been the head of the project and wrote the preface (pp. ix-xiii). Separate pieces of the Qurʾān were given to each translator to do individually. These are: Uzunoğlu, Sūrahs 1-9 (pp. xvi-206); Topuzoğlu, Sūrahs 10-21 (pp. 207-330); Özek, Sūrahs 22-39 (pp. 331-465); Maksutoğlu, Sūrahs 40-114 (pp. 466-603).[181] The work gives the Arabic text, has an index, and is printed on very nice, heavy paper. The revisions in the second and third editions do not appear to have been extensive. It is significant that these editions were proofread and edited by Abdulhakim Murad (T. J. Winter), and it appears to be the Qurʾān translation preferred by some English-speaking traditionalist Muslims. A significant oversight in the third edition is the omission of the translation of Qurʾān 4:4 (p. 76). This is corrected by the time of the 2003 reprint by omitting one paragraph of commentary on the preceding verse to make space for the missing verse.

In this translation, Dhū al-Qarnayn is identified only as a Priest-King. The frequent identification of him with Alexander the Great is also mentioned (p. 300), but not affirmed.

Another, revised edition of this work is Özek, Ali, Nureddin Uzunoğlu, Tevfik Rüstü Topuzoğlu and Mehmet Maksutoğlu. *The Majestic Qur'an: An English Rendition of Its Meanings*. Edited by Abdal Hakim Murad, Mostafa al-Badawi and Uthman Hutchinson. Chicago: Starlatch Press, and London: Ibn Khaldoun Foundation, 2000. 632 pp. This is a large, deluxe, expensive version. Although the original translation of the Turkish professors has not been altered too much, there are nonetheless some significant rewordings occasionally changing the meaning. Thus, while other editions give for Qurʾān 16:120: "Abraham (being a paragon of piety) was a community obedient to Allah, a man of pure faith. He was never of the polytheists," *The Majestic Qur'an* has: "Abraham was indeed a leader, submissive to Allah, of pure faith. He was never of the polytheists." *The Majestic Qur'an* also has moved the parenthetical notes in the text and the interverse commentary of the older versions to continuously-numbered footnotes, thereby reverting to the usual pattern of commentary in footnotes established by Muhammad 'Alī Lāhōrī. There are over 800 of these extensive notes. Mostly, these notes contain the same text as the notes and commentary of the previous versions, but sometimes they have also been altered or expanded.

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[181] The Translators' Introduction on p. viii gives a different set of pages, which could indicate that the first edition had different pagination, or could reflect some error: Uzunoğlu, Sūrahs 1-9, Pages 1-185; Topuzoğlu, Sūrahs 10-21, Pages 186-320; Özek, Sūrahs 22-39, Pages 321-465; Maksutoğlu, Sūrahs 40-114, Pages 466-603.

**Parvez, Ghulam Ahmad (1321-1405/1903-1985). *Exposition of the Holy Qurān.* Vol. I. Lahore: Tolu-e-Islam Trust (Regd.), 1990. x + 102 (intro.) + 441 pp. Complete ed.: Tr. by Habib-ur-Rehman Khan. Lahore: Tolu-e-Islam Trust, 2010. viii + 1230 pp.

Parvez was the founder and chief figure of a Pakistani movement called Ahl al-Qur'ān, established by him in conscious opposition to the neo-Ḥanbalī Ahl al-Ḥadīth. Parvez was a contemporary and opponent of Mawdūdī and gained some popularity in liberal and elite circles in Pakistan. Indeed, Parvez was often attacked for his liberalism and modernism and was officially declared to be an apostate because of his total rejection of the Ḥadīth.

This is a translation of Parvez's Urdu work *Mafhūm-al-Qur'an*, which the author began translating into English by himself in 1403/1983 but had only completed through Sūrah al-Kahf by the time of his death in 1405/1985. The first edition was published in 1987. The work is an exegetical translation of the Qur'ān containing many modernist elaborations of the text. Indeed, the text is greatly expanded by explanations, which are not distinguished from the contents of the text itself by parentheses or any other devices, although the Arabic is printed above the English for those literate in Arabic. The translation consists largely of the Parvez's own expansions in the Urdu original, but nevertheless the translator's English phrasing sometimes reveals a clear dependence on the 'Abdul Latif translation described above. The introduction consists mostly of a large glossary of technical terms (Vol. I, pp. 4-100). There is also a bibliography.

The entire work complete to the end of the Qur'ān is available on the Internet at http://islamicdawn.com/wp-content/uploads/2014/10/eohq.pdf .

**Pirzada, Shams (d. 1420/1999). *Dawatul Qur'an: Arabic Text, Translation and Commentary.* Translated by Abdul Karim Shaikh (d. 1416/1995) and Sultan Akhter. Bombay: Idara Dawatul Qur'ān, 1991-1996. 3 vols. [20] + 2386 + lx pp. Vol. I. Sūrah Al-Fātiḥah to S. At-Taubah. 1412/1991. 3rd ed. 1996. a-h + 664 + xxvi pp. Vol. II. Sūrah Yūnus to S. Al-Ankaboot. 1412/1991. a-f + 719 + xv pp. Vol. III. Sūrah Ar-Rum to S. An-Nas. 1417/1996. a-f + 1002 + xix pp.

Shams Pirzada was the chairman of a Muslim preaching organization called Idara Dawat ul Qur'an in Bombay, India. His special subject of study was the Qur'ān at Anjuman e Islam High School. Abdul Karim Shaikh was the holder of a BA degree, perhaps in English. He translated all of this work except Parts (*ajzā'*) 26-29, which were done by Sultan Akhter, who also helped Shaikh on some of the other later parts. Shahab Bankoti published the work.

Pirzada wrote the original text in Urdu, from which it has been translated into English, Marathi, Gujurati, and Hindi. Pirzada intended the original Urdu work principally for popular preaching and missionary work among both Muslims and non-Muslims. Thus, perhaps the intention to translate was present from the beginning. But with the English translation, the intended audiences have been expanded to include English-reading Muslims, Hindus, and Christians, perhaps including those residing in the West. The most notable feature of this work is its extremely low price, which has been partly achieved by printing it on cheap paper but also by completely giving up the intention to make any profit. In view of the work's size, almost 2400 pages, it is a great bargain. However, the printings seem to be only 1,000 copies per run, so that it is still not widely known.

The translation of the Qur'ān itself is mainly the work of Shaikh rather than Pirzada, for it probably owes more to the previous Qur'ān translation tradition than to Pirzada's Urdu. This is seen in the strong influences from the translations of Dawood, Pickthall, and Muhammad 'Alī that are plainly visible in Shaikh's work.

The author has set out the work to be a moderate commentary that will be acceptable to most Muslims and is large enough to provide a detailed interpretation. The writer is interested in bringing about a revolution in the minds and hearts of the Muslims, not an external political revolution (Vol. I, p. G). He states that he has deliberately avoided controversial and particularist interpretations. In his commentary, he follows no school of law (Vol. I, p. H) but seeks to apply the Qur'ān and Sunnah, the latter identified as the authentic Ḥadīth (Vol. II, p. d), which is indeed often cited in both its Arabic original and English translation, with attribution to source. Mostly, Pirzada sticks to traditional interpretations, although the effects of modernism are also sometimes present in scientific explanations that appear. Such scientific explanations are currently widely popular among Muslims in any case. Also, the work extends the earlier efforts of Mawdūdī and Daryābādī in often expanding on the stories of the former prophets by reference to the biblical texts and Jewish and Christian writings. For example, see the treatment of the wandering of the Israelites (Bani Israil in the book) in the wilderness for forty years on pp. 346-347, where information is added from the Bible, Numbers 14:32-35 being quoted. The text goes on to suggest that the details of the conquest of Palestine under Yūsha' bin Noon can be found in the Book of Joshua in the Bible, and a map of the Israelites' wanderings is provided that follows the tradition of Christian Bible study. This can be viewed as an eirenic move in terms of relations with the Christians, for it expresses confidence in the Bible as a source of information for details not given in the Qur'ān, a confidence that has not been widely shared by most Muslims since 1900. Following Āzād, Dhū al-Qarnayn (Qur'ān 18:83-98) is identified as the ancient Persian king Cyrus the Great (reigned 559-530 BC) rather than Alexander the Great of Macedonia (reigned 336-323 BC) (Vol. II, pp. 985-992).

Each sūrah is provided with an introduction, followed by the text in both Arabic original and English translation. Then the commentary follows verse by verse, the place of each comment being marked in the English translation with a note number. The quality of the writing is unexpectedly high for such a work. In many ways, it constitutes a continuation of and an improvement upon the modern Indian

Muslim tradition of Qur'ān commentaries in English. There are quite a few typos and some other errors, such as in Vol. I, p. 47, n. 120, where it says, "Sulaiman was a prophet and his period was ten years before Christ," while the intended meaning no doubt is "ten centuries before Christ." However, such infelicities are not more than those in many other books, and the general quality of the commentary more than compensates for these. There is an effort to provide aids to reading, such as maps and photographs which are often helpful. Each volume has its own subject index.

An earlier, partially-complete edition of the same work was published in 1981. 162 pp. This covers only the first two sūrahs of the Qur'ān.

Dawatul Qur'an is available on line at http://www.islamicstudies.info/Qur'ān/dawat/ , divided up into the sūrahs.

***al-Qurṭubī, Abū 'Abd Allāh Muhammad ibn Aḥmad (d. 671/1273). *Tafsir al-Qurtubi: Classical Commentary of the Holy Qur'an.* Vol. I. Translated and abridged by Aisha Bewley. Edited by Abdalhaqq Bewley. London: Dar al-Taqwa, 2003. 787 pp.

Al-Qurṭubī was an Andalusian Mālikī scholar who fled the collapse of Muslim al-Andalus in his life to take up residence in Egypt, where he died in the obscure town of Minyat Abī Khaṣīb.

Al-Qurṭubī's great tafsīr, titled in Arabic *al-Jāmi' li-aḥkām al-Qur'an*, is one of the most widely-used of all commentaries. In particular, al-Qurṭubī was concerned to extract the legal rulings from the text and document them, but his tafsīr is comprehensive, covering many other points as well.

This abridged translation contains commentary on Sūrah al-Fātiḥah and Sūrah al-Baqarah.

Several selections from al-Qurṭubī's introduction taken from this translation are available at http://bewley.virtualave.net/ulum.html .

***al-Qushayrī, Abū al-Qāsim 'Abd al-Karīm ibn Hawāzin (376-465/986-1072). *Laṭā'if al-Ishārāt: Subtle Allusions: Sūras 1–4* (Great Commentaries on the Holy Qur'ān, Vol. 6). Translated by Kristin Zahra Sands. Louisville, KY: Royal Aal al-Bayt Institute for Islamic Thought & Fons Vitae, 2017. xxx + 529 pp.

One of the great Sufis of the sober Sufi tradition, al-Qushayrī is most famous for his general book on the Sufi path, *al-Risālah al-Qushayriyyah*, which has also been translated. His tafsīr is considered a major and early example of *al-tafsīr bi-al-ishārah*, or mystical interpretation, as indicated in its title. Al-Qushayrī is considered to have had considerable influence in establishing the legitimacy of Sufism in the eyes of the 'ulamā', including possibly Abū Ḥāmid al-Ghazālī, who may have been familiar with his work.

**Quṭb, Sayyid (1324-1386/1906-1966). *In the Shade of the Qur'an: Fī Zilāl al-Qur'an.* Translated by Adil Salahi and Ashur Shamis. Leicester: The Islamic Foundation,

1999-2007.[182] Vol. I, Sūrahs 1-2, 1999. 366 pp. Vol. II, Sūrah 3. 366 pp. Vol. III, Sūrah 4. 366 pp. Vol. IV, Sūrah 5. Vol. V, Sūrah 6. Vol. VI, Sūrah 7. Vol. VII, Sūrah 8, 228 pp. Translated by Adil Salahi alone: Vol. VIII, Sūrah 9, 2003. 325 pp. Vol. IX, Sūrahs 10-11, 2004. 342 pp. Vol. X, Sūrahs 12-15, 2004. 370 pp. Vol. XI, Sūrahs 16-20, 2005. 486 pp. Vol. XII, Sūrahs 21-25, 2006. 455 pp. Vol. XIII, Sūrahs 26-32, 2006. 481 pp. Vol. XIV, Sūrahs 33-39, 2007. 474 pp. Vol. XV, Sūrahs 40-47, 2008. 436 pp. Vol. XVI, Sūrahs 48-61, 2009. 502 pp. Vol. XVII, Sūrahs 62-77, 2009. 437 pp. Vol. XVIII, Sūrahs 78-114 (Juz' 'Amma), 2004. 412 pp.

Sayyid Quṭb was an Egyptian educator with a semi-secular education at Dār al-'Ulūm in Cairo, where he studied from about 1928 to 1933, when he earned his BA. Quṭb became religious, especially after a journey to the USA, where he was sent to earn his MA in education, which he obtained from the University of Northern Colorado's Teachers' College at Greeley, CO. He spent 1948-1950 in the USA, then visited England, Switzerland, and Italy on his way back to Egypt in 1950-1951. In 1953, he joined the Muslim Brotherhood, which was campaigning for an Islamic state in Egypt. When this organization was banned in Egypt, he was imprisoned during 1373-1384/1954-1964 and again in 1385-1386/1965-1966, at the end of which period he was executed by the 'Abd al-Nāṣir régime. During his first imprisonment, he was brutally tortured, and had to spend most of his time in the prison hospital. He wrote his great commentary on the Qur'ān over a period of more than fifteen years, mostly while in prison. His writings have been taken as the basis for the concept of Muslim revolutionism, especially the idea that it is a duty for Muslims to struggle and to fight if necessary against unjust governments.[183] Indeed, he has undoubtedly been one of the most infuential Muslim writers of the past century.

This English translation, is a complete rendition of this important work, but it has probably undergone some abridgement. That the publishers view Quṭb favorably is shown by their describing him as a marytr on the covers of the volumes. While Sayyid Quṭb was not trained as an Islamic scholar, this great interpretive work of his nevertheless falls into the genre of tafsīr, even though it is not literally called that because Quṭb lacked the classical religious training of a mufassir. The work is very popular and renowned throughout the Muslim world and has been translated into other Muslim languages such as Urdu, Turkish, and Malay-Indonesian. Quṭb's interpretations tend toward literalism and exhibit less use of the Ḥadīth than is evident in tafsīrs of the traditional 'ulamā'. As a result, Quṭb has been criticized by Salafis.

This version of Quṭb's work is available on the Internet at http://kalamullah.com/shade-of-the-Qur'ān.html . It includes there Vols. 1-14 and 18 complete in PDF files. The same is also found at http://www.islamicteachings.org/forum/islamic-ebooks/fi-dhilal-al-qur-an-sayyid-Quṭb-15-volumes-t9467.html .

An older version of Vol. 18 covering the 30th juz' of the Qur'ān is: Vol. 30. Translated by M. Adil Salahi and Ashur A. Shamis. London: MWH Publishers, 1979. Reprint:

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[182] Skreslet and Skreslet, 70-71.

[183] *The Oxford Encyclopedia of the Modern Islamic World*, 1st ed., 1995, s. v. Quṭb, Sayyid (by Shahrough Akhavi).

Delhi: Taj Company, 1990. xviii + 366 pp. Also: New Delhi: Idara Ishaat-e-Diniyat, Ltd., 1992. Also: Riyadh: World Assembly of Muslim Youth (WAMY). 366 pp. This part alone is available on the Internet at http://www.islamworld.net/Quṭb/shade.html and at http://www.iiu.edu.my/deed/Qur'ān/in_the_shade_of_Qur'ān/index.html and at http://www.masmn.org/documents/Qur'ān/In_The_Shade_Of_The_Qur'ān/index.htm . This volume has no index, but contains a considerable introduction by Muhammad Quṭb, the brother of Sayyid Quṭb. However, the translation is marred by explanatory additions to the text and significant omissions from the original which render it a somewhat abridged translation. This can be seen, for example, by comparing the original Arabic to the translation of the commentary on Qur'ān 81:15-18 (pp. 68-69).

Another translation of a part of this work is Sayyed Quṭb. *In the Shade of the Qur'an: Chapter Maryam*. Translated by Fouad Mimouni (b. 1384/1964). Riyadh: World Assembly of Muslim Youth (WAMY), 1994. 96 pp. This publication contains two introductions, the Arabic text of Sūrah Maryam, a translation of Quṭb's commentary on the sūrah, some notes on this, and finally an annex with a translation of Quṭb's commentary on the parallel text in Qur'ān 3:35-37, which is also about the story of Maryam in the Qur'ān. There is no index. The translator is a Moroccan from Wajdah (or Oujda) who has a degree in English literature and works in Saudi Arabia. In the introduction, he promises that soon a new volume will be published containing both Sūrah Maryam and Sūrah Ṭā Hā, thus presenting a complete translation of Quṭb's commentary on the 16th juz' or section of the Qur'ān, but this seems never to have appeared.

**as-Sa'dī, 'Abd al-Rahmān b. Nāsir (1307-1376/1889-1956). *Tafseer as-Sa'di*. Translated by Nasiruddin al-Khattab. Edited by Huda Khattab. Riyadh: International Islamic Publishing House (IIPH), 2018. 10 vols. 4,609 pages..

Al-Sa'dī was a Ḥanbalī Wahhābī scholar from the very conservative town of 'Unayzah in al-Qaṣīm, a part of Najd northwest of Riyadh. He is significant as a teacher of Muhammad b. Ṣāliḥ al-'Uthaymīn (1347-1421/1929-2001), the more recent and perhaps better-known Saudi shaykh who may be considered one of the main resources for recent Salafism. That Ibn 'Uthaymīn highly recommended this work helps explain its circulation and its being chosen for translation.

Al-Sa'dī's larger tafsīr, titled *Taysīr al-Karīm al-Raḥmān fī tafsīr kalām al-Mannān*, which is the subject of all the English translations listed here that have yet appeared, was completed by the author in 1344/1925 or 1926 in eight volumes, but the printed work is actually not that large, being published, for example, in a one-volume edition of 974 pages in Arabic. The intent of the author, perhaps, was to provide a simple, accessible, and non-controversial commentary for the most part. However, the particular views of Saudi Islam have nevertheless crept in, perhaps more through the actions of the translators than from the original.

An earlier, different translation is 'Abd al-Rahmān b. Nāsir as-Sa'dī, Tafsīr as-Sa'dī. Tr. by S. Abd Al-Hamid. Ed. by Sajid H. Chaudhary. N. p.: The Islamic Literary Foundation, 2012. Vol. 1, Surahs 1 through 6, Fatihah to An'am, 2012, 664 pp. Vol.

2, Surahs 7 through 17, Al-Araf through Al-Isra, 2014, 498 pp. Vol. 3, forthcoming.

Another, different edition of al-Sa'dī's tafsīr is Abdur-Rahman Ibn Nasir As-Sa'di. *Tafsir as-Sa'di: Methodical Interpretation of the Holy Qur'an*. Tr. by Jalal Abualrub. Riyadh: Maktaba Dar-us-Salam, 2014, etc. This exists so far in two volumes: Parts 01-02-03 and Parts 28-29-30, 2014, 477 pp.

Yet another, different edition of this tafsīr is 'Abd al-Rahman ibn Nasir Sa'di. *Tafseer As-Sa'di: Juz 'Amma: the thirtieth part of the Qur'an = Taysir al-Karim al-Rahman fī tafsir kalam al-mannan*. Tr. by Jamaal al-Din M. Zarabozo. Riyadh: International Islamic Publishing House, 2014. 184 pp.

There is also one other, on-line edition, containing Sūrah al-Fātiḥah and Juz' 'Amma: Abdur-Rahman ibn Nasir as-Sa'di. *Tafsir as-S'adi* (sic, should read as-Sa'di): [Surah Fātiḥah & Juz-30]. Tr. by Abū Rumaysah. N. p.: n. p., n. d. 100 pp., with pagination only in the table of contents but not on the pages themselves.

**Sadr-'āmelī, Sayyid Abbas, translator. *An Enlightening Commentary into the Light of the Holy Qur'an (Nūr al-Qur'an fī tafsīr al-Qur'an)*. Ed. by Celeste Smith. Isfahan: Amir-ul-Mu'mineen Ali Library, 1997-2006. 20 vols. in various editions, some bound in 10 vols. 5510 pp. total in online ed., more in print eds. First portion: Ed. by Somaiyah Berrigan. 1st ed. Esfahan: Amir-al-Mo'mineen Ali Library, 1415/1994. 2nd ed. 1416/1995. 2 vols. liv + 696 pp., covering Sūrahs 76-114. Followed by Vol. 1. Ed. by Celeste Smith. 1st ed. Isfahan: Amir-ul-Mu'mineen Ali Library, 1417/1997. 394 pp., covering up to Qur'ān 2:154.

An Enlightening Commentary is derived mainly from the modern Persian commentary, *Tafsīr-i namūnah*, written by a collective of scholars under the supervision of the Iranian Grand Ayatullāh Nāṣir Makārim Shīrāzī (b. 1345/1927), though it also uses other sources. It is said to include more treatment of social issues. The viewpoint is Imāmī Shī'ī, like the translation of S. V. Mīr Aḥmad 'Alī and the other great commentary of al-Ṭabāṭabā'ī, and like the latter, *An Enlightening Commentary* cites Sunnī, such as al-Zamakhsharī, Fakhr al-Dīn al-Rāzī, and al-Qurṭubī, in addition to Shī'ī sources, such al-Ṭabrisī, while not much mentioning *Tafsīr-i namūnah* on which it is supposed to be based.

As for the work's development, the introductions of the earliest parts published say that there was originally a group of twelve scholars who began work in 1412/1991 under the supervision of Ayatullāh Kamāl Faqīh Imānī (b. 1353/1934), the founder and leader of the Islamic Scientific Research Center in Isfahan, Iran, and a supporter of Imam Khumaynī (1320-1409/1902-1989). However, the group of scholars authoring the work dwindled until only two were left, the translator Ṣadr-'āmilī and the editor, who must at first have been Berrigan, but she seems to have been replaced by Celeste Smith by 1997. Berrigan was originally a Catholic American who accepted Islam about 1399/1979, as described in the "Editor's Note," which clearly pertains to her rather than to Smith. In any case, Ṣadr-'āmilī and the two editors Berrigan and Smith must have made the greatest contribution to the final product.

Printed attractively on good-quality paper. Indexes and bibliographies in both parts. All 20 volumes are available for viewing and downloading at http://alhassanain.org/english/?com=book&view=category&id=65&page=0 and the following page.

**Salejee, E. M. H. *Qur'aan Tafseer.* 6 vols. so far. 1,497 pp. so far.

This work is based on Mufti Muhammad Shafī''s Urdu commentary, *Ma'ārif al-Qur'an*, which has been translated into English in a different abridgement. See under Shafī'. Part 1, 128 pp.; Part 2, 242 pp.; Part 3, 193 pp.; Part 4, 301 pp.; Part 5, 291 pp.; Part 6, 342 pp. A detailed commentary.

**Shafī', Mufti Muhammad (1314-1396/1897-1976). *Ma'ārif ul-Qur'an.* Translated by Muhammad Hasan Askari (d. 1397/1977), Muhammad Shamim (d. 1424/2002), Muhammad Wali Raazi, Muhammad Ishrat Husain, and Ahmed Khalīl Azīz. Revised by Muhammad Taqi 'Usmani (b. 1362/1943). Karachi: Maktaba Darul-Uloom Karachi, 1419/1998-1425/2004. 8 vols. xxv + 6,086 pp.

Mufti Muhammad Shafī' was a Deobandī scholar and therefore a follower of the Ḥanafī madhhab. At Deoband, he was a student of Shabbīr Aḥmad 'Uthmānī. In 1362/1943, Mufti Shafī' resigned from Dār al-'Ulūm Deoband to devote himself to support of the Pakistan movement to partition British India and establish a Muslim state in the Muslim majority areas, a position that was opposed by the majority of the Deobandis. On the founding of Pakistan in 1366/1947, Mufti Shafī' moved there and became the first official mufti of that country. He also founded there, on the model of Deoband, Dār al-'Ulūm Karachi, where after his death he was succeeded in leadership by his son Muhammad Taqī 'Uthmānī.

Mufti Shafī''s original tafsīr was begun by the author as a series of radio broadcasts 1373-1383/1954-1964 which were then stopped by the government of Pakistan. After that, Mufti Shafī' began writing it down for publication as a book in 1383/1964, but he had to stop and only completed the work in 1388-1394/1969-1974. The original work in Urdu is 5,741 pages long and has become one of the most widely-used Urdu tafsīrs. It incorporates a summary of tafsīr taken from Ashraf 'Alī Thanawī's *Bayān al-Qur'ān*, but this has been omitted from the translation. Under the final editorship of Muhammad Shafī''s son, Muhammad Taqī 'Uthmānī, the translation was undertaken by Muhammad Ḥasan 'Askarī, who completed 400 pages through Qur'ān 2:156 before his death in 1397/1977. Then the project was set aside until Muhammad Shamīm resumed it from 1409/1989. Meanwhile, it was decided to make a completely new translation of the Qur'ān itself for this work, and that was undertaken by a group consisting of Muhammad Shamīm, Muhammad Wali Raazi, and Muhammad Taqī 'Uthmānī (Vol. 1, pp. xix-xx), the latter two being the elder and younger sons of the author. According to the introduction from the pen of Muhammad Taqī 'Uthmānī, Mufti Shafī' himself authorized translators to abridge the text, saying, "Moreover, he (Shafī') had emphasized that while rendering his book into English, the requirements of English readership must be kept in mind. Some discussions may be dispensed with. Similarly, many paragraphs may be condensed in the English version in order to avoid repetition." This means, unfortunately, that the work is an adaptation and an abridgement, not a reproduction of the entire content of the original. However, in view of the size of the translation, having 6,086 pp. compared to the 5,741 of the original, it would seem that it has not been greatly abridged, although the English version probably has much less text on each page.

Vol. 1, tr. by Muhammad Ḥasan 'Askarī and Muhammad Shamīm, 1417/1996, xxv + 741 pp., contains Sūrahs 1-2. Vol. 2, tr. by Muhammad Shamīm, 1419/1998, 672 pp., has Sūrahs 3-4. Vol. 3, tr. by Muhammad Shamīm, 1420/1999, 678 pp., holds Sūrahs 5-7 (through v. 93). Vol. 4, tr. by Muhammad Shamīm and Muhammad Wali Raazi, 2nd ed., 1423/2002, 708 pp., has Sūrahs 7 (from v. 94)-11. Vol. 5, tr. by Muhammad Shamīm, 1422/2001, 705 pp., covers Sūrahs 12-18. Vol. 6, tr. by Muhammad Ishrat Husain, 1424/2003, 780 pp., covers Sūrahs 19-30. Vol. 7, tr. by Muhammad Shamīm, Shamshād Ṣiddīqī, and Aḥmad Khalīl 'Azīz, 1424/2003, 842 pp., covers Sūrahs 31-46. Vol. 8, tr. Aḥmad Khalīl 'Azīz, 1425/2004, 960 pp. covers Sūrahs 47-114.

This same work has been published in installments in Albalagh International, the English-language journal of Dār al-'Ulūm of Karachi, Pakistan, an institute founded by the writer and still under the direction of his family.

This work may be the first really major conservative exegesis in English, greatly surpassing those of Shabbīr Aḥmad 'Uthmānī and Daryabadi in size. However, like Mawdūdī's and 'Uthmānī's commentaries, Mufti Shafī''s seems to be aimed at the educated non-specialist rather than at scholars of religion who can read classical works in the original Arabic. The work nevertheless contains detailed discussions on points of 'aqīdah, philosophy, and law (fiqh), the latter being Mufti Shafī''s specialty. Authorities of both the distant and recent past are frequently referred to, including major Arabic tafsīrs. But, perhaps because it is not meant for specialists, few proof texts are cited. Nevertheless, it is very detailed and much longer than Shabbīr Aḥmad 'Uthmānī's commentary, which is listed below.

The entire eight-volume work is available on the Internet in 108 pdf files and also more compactly in eight very large PDF files, one for each volume, at http://www.islamibayanaat.com/EMQ.htm .

**Siddiqi, Abdul Hamid (d. 1398/1978). *The Holy Qur'ān: Parts I-VIII*. 8 vols. 220 pp. each.

This seems to be the final form of Siddiqi's incomplete translation and commentary, which appears to have been cut off by his death and which reached the end of the eighth juz', which is through Qur'ān 7: 87. Siddiqi has quite a few works to his credit, but is most famous for his translation of the Ḥadīth work.

Another, different, and presumably earlier form of the work is *The Holy Qur'ān*. 3rd ed. Lahore: Islamic Book Center, 1977. 387 pp. This is an English translation with "full commentary" on the first four sūrahs of the Qur'ān, al-Fātiḥah through al-Nisā'.

A still earlier version containing only the first juz' of the Qur'ān, al-Fātiḥah plus al-Baqarah through verse 141, was published at Lahore: Islamic Book Center, 1975. A second edition of the same text was issued there in 1976. 84 pp.

***al-Suyūṭī, Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr, (849-911/1445-1505) and Jalāl al-Dīn Muhammad ibn Aḥmad al-Maḥallī (791-864/1389-1459). *Tafsīr al-Jalālayn* (Great Commentaries on the Holy Qur'ān, Volume I). Tr. by Feras Hamza. Gen. ed.: Ghazi bin Muhammad bin Talal. Amman: Royal Aal al-Bayt Institute for Islamic Thought, and Louisville: Fons Vitae, 2007. 702 pp.

Al-Suyūṭī was one of the most prolific Muslim scholars of all time, authoring between five hundred and one thousand separate works. Studying under many outstanding teachers, he undertook extensive journeys in search of knowledge, visiting North Africa, Syria, Arabia, Yemen, and Muslim India. Subsequently, he flourished in Egypt under the Mamlūks. Primarily a muḥaddith of the Shāfi'ī school of law, he often emphasized the Ḥadīth, but equally has many works on the Qur'ān, law, principles of law, and other subjects. A practitioner of Sufism, he claimed to have met the Prophet ﷺ in waking life more than seventy times and wrote a lengthy fatwa justifying such experiences.[184] He was often in conflict with the rulers and engaged in many contentious exchanges with opponents.

Al-Maḥallī, although less well known, was one of al-Suyūṭī's teachers, although al-Maḥallī died when al-Suyūṭī was only about fourteen solar years old. Al-Maḥallī taught jurisprudence in the madrasahs founded by the Mamlūk sultans al-Mu'ayyad Shaykh and Barqūq. He began the work here discussed, and al-Suyūṭī completed it.

The translator, Dr. Feras Hamza, holds his doctorate from the University of Oxford (Wolfson College). Currently, he is Research Associate in Qur'ānic Studies at the Institute of Ismaili Studies, London. He is said to be working on a translation of the much bigger commentary of al-Bayḍāwī.

The book *Tafsīr al-Jalālayn* is one of the most widely distributed and studied commentaries on the Qur'ān, especially because it is so short. Indeed, it scarcely amounts to more than a gloss on the text. It has often been popular as a result among non-Arabic-speaking Muslims, especially those from Southeast Asia. Al-Maḥallī, the earlier of the two authors, wrote the commentary on Sūrahs 18-114, then his student al-Suyūṭī completed the work with commentary on Sūrahs 1-17 by 871/1467.

The translation, which is sponsored by the Royal Aal al-Bayt Institute, Amman, Jordan, contains the translation and notes as well as an introduction by the general editor, Ghāzī bin Muhammad bin Ṭalāl. The translation does not clearly distinguish the original text of the Qur'ān from the commentary, for, although it uses parentheses frequently, considerable commentary is not marked off by parentheses or any other device from the text of the Qur'ān itself.

Available on the Internet at http://www.altafsir.com/Al-Jalalayn.asp . One has to search the text sūrah by sūrah, however, and cannot see the whole text all at once. Also, the Internet version lacks the annotations promised in the printed version.

Another, different translation of this widely-used work is *Jalalu'd-Dīn al-Mahalli and Jalalu'd-Dīn as-Suyūṭī. Tafsir al-Jalalayn*. Translated by Aisha Bewley. Edited by Abdalhaqq Bewley and Muhammad Isa Waley. London, Dar al-Taqwa, Ltd., 2008. 1378 pp. This edition is accompanied by the Arabic text.

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[184] *Encyclopedia of Islam*, 2nd ed., s. v. "al-Suyūṭī."

**al-Ṭabarī, Abū Ja'far Muhammad ibn Jarīr (225-910/839-923). *The Commentary on the Qur'an: Being an Abridged Translation of Jāmi' al-bayān 'an ta'wīl āy al-Qur'an.* Vol. I. Translated with introduction and notes by John Cooper (1367-1418/1948-1998). Oxford: Oxford University Press & Hakim Investment Holdings (M. E.) Limited, 1987. xliv + 492 pp.[185]

Al-Ṭabarī was one of the greatest Muslim scholars of all time. He is also very early, so that his work helped to set the standards and the style for those who followed him. Although an Iranian born in Āmul just south of the Caspian Sea, he spent most of his life in Baghdad, Iraq, and wrote all his works in Arabic. In addition to his massive tafsīr, entitled *Jāmi' al-bayān* and published in various editions of ten to thirty volumes, he also wrote the best-known Muslim history down to his own time, *Ta'rīkh al-rusul wa-al-mulūk*, published in various editions of ten to fifteen volumes. He also wrote a work on comparative fiqh called *Ikhtilāf al-fuqahā'*, which has only partly survived and been published in one small volume. His history has been translated in full in thirty-eight volumes. Al-Ṭabarī was somewhat eclectic in jurisprudence, as he founded his own Sunnī madhhab, leading to his unpopularity with the Ḥanbalīs of his time. Although broadly close to the Shāfi'ī madhhab, he adopted certain unique positions that have been otherwise rejected in Islam, such as his allowing women to lead men in salāt. Although his madhhab has long since vanished, his vast writings are regarded as major sources by all trends of thinking in Islam because of the quantity of varied material he has transmitted in his books and his careful recording of the isnāds or chains of guarantors for most of it.

John Cooper, the abridger and translator, was an English Muslim academic and scholar.

Al-Ṭabarī is said to have written his tafsīr down in 306/918, making it the earliest of the large-scale great Arabic tafsīrs. The authority of al-Ṭabarī's work is immense; indeed, it is frequently considered to be the greatest and most important of all tafsīrs. John Cooper's translation provides nearly the only access available in English to this work of al-Ṭabarī's. The only other translations from it are brief quotations in the works of Ayoub and Gätje that appear in this work. Although this was supposed to be the first of a five-volume modern abridgement of al-Ṭabarī's famous classical tafsīr, it appears that the project has stopped after this one volume. While it was intended severely to abridge al-Ṭabarī's work, this volume only covers the verses from the beginning through Qur'ān 2:103, which is only a little more than seven percent of al-Ṭabarī's text. At that rate, while it would still be greatly abridged, it would take fourteen volumes to complete the whole work, not five. From this it appears that the translator may not have omitted so much as was originally intended, which is perhaps why the project seems to have been suspended and, with Cooper's death, is unlikely to be resumed. In any case, this is clearly a highly important work, since it is the first major translation taken directly out of a classical tafsīr, aside from those of parts of al-Bayḍāwī and Ibn Kathīr that also appear on this list. Of the three it is this translation by Cooper that is by far the most important. Very high quality printing and paper but very expensive.

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[185] Skreslet and Skreslet, 58-60.

**al-Ṭabāṭabā'ī, Muhammad Ḥusayn (1321-1401/1904-1981). Al-Mīzān: An Exegesis of the Qur'ān. Tr. by Sa'eed Akhtar Rizvi (1345-1423/1927-2002). Tehran: World Organization for Islamic Services (WOFIS), 1982-2009. 13 vols., but incomplete.[186] 2654 pp. in first 8 vols. in print version, but 2960 pp. in all 13 online vols. Another set continuing the project: Tr. by Tawus Raja. Ed. by Amina Inloés & Ali Khalfan. Sydney: Tawheed Institute Australia, 2013- .Vols. 14-16, 25-27, 29-30, 39. Vol. 29, 381 pp.

Al-Ṭabāṭabā'ī was a traditionally-trained Iranian religious scholar from Tabriz in Iran. He studied first at al-Najaf in Iraq, then resided at Qum from 1945 on.

The translator, Rizvi, was the Chief Missionary of Bilal Muslim Mission of Dar es Salaam, Tanzania.

Al-Ṭabāṭabā'ī is mainly esteemed for his twenty-volume tafsīr of the Qur'ān, *al-Mīzān*, which he wrote in rather complicated and often ungrammatical Arabic. He also supervised the production of a Persian translation of his Arabic work. Certainly, *al-Mīzān* is a very learned work and is the best-known modern Shī'ī tafsīr. Al-Ṭabāṭabā'ī's writing in general is characterized by both a philosophical bent typical of Iranian scholars and frequent citations of Sunnī works for support. His method is to explain several verses together, examining all of their linguistic and philosophical implications, and then to deal with the explanatory traditions that have come down about those verses under a separate heading.

The English translation of *al-Mīzān* that we are considering here is far from complete. The first 13 volumes translated by Rizvi only cover through Qur'ān 6:83. All of these were translated from the Persian translation of al-Ṭabāṭabā'ī's Arabic original, and so are a translation of a translation. Those translated by Raja that have appeared to date cover the rest of Sūrah 6 and Sūrahs 7, 17-20, 23-27, and 70-77. When completed, the work is to consist of 40 volumes.

Because the above thirteen volumes were not translated directly from the Arabic original, the Alavi Foundation of New York decided to redo the entire work and engaged various scholars for that purpose. The editors of the new translation were Mahmoud Ayoub, Abdul 'Aziz Sachedina, and Ḥāmid Algar. The first five volumes had been completed and were awaiting publication when the Alavi Foundation cancelled the project, which was then to be transferred to Iran. Although this translation was announced as completed in 2007, none of it seems ever to have appeared in print or online.

The 13 volumes of the Rizvi translation are available at http://alhassanain.org/english/?com=book&view=category&id=65&page=0 .

**Ünal, Ali (b. 1374/1955). *The Qur'ān with Annotated Interpretation in Modern English*. Somerset, NJ: The Light, 2006. xi + 1365 pp. Reprints 2007, 2008. xlviii + 1365 pp. Reissue Chicago: International Publishers Group-Academic, 2008. 1416 pp.

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[186] Skreslet and Skreslet, 72-73.

The translator is a Turkish follower of Fethullah Gülen (b. 1360/1941) and was born in Uşak province in Turkey. He is the editor of *Islam Addresses Contemporary Issues* and *The Resurrection and the Afterlife*, a columnist for *Zaman Daily Newspaper*, and the author of *Advocate of Dialogue, Crossroads, and Essentials Concepts in the Holy Qur'an*.

A translation with accompanying Arabic text. The translation itself contains wordy additions in parentheses in the tradition of Pickthall. The commentary, which is quite extensive, is in the form of numbered notes that are generally placed under a line under the text of the translation, but sometimes the commentary occupies whole pages. Ünal cites Mawdūdī's commentary in dealing with the Jewish and Christian scriptures mentioned in the Qur'ān (pp. 123-124, n. 1). Thirteen maps are provided. The work is provided with an extensive foreword (pp. xv-xxxiii) including a description of the methodology of interpretation followed by the translator, a further section on the methodology of Qur'ān interpretation by Fethullah Gülen himself (pp. xxxv-xlvi), thirteen appendices on various points (pp. 1261-1316), a glossary of the beautiful names of God (pp. pp. 1317-1320), a set of brief biographical notices identifying persons named in the text (pp. 1321-1331), a glossary of technical terms (pp. 1332-1352), a rather brief subject index (pp. 1353-1362), and lastly a bibliography of works referred to in the text (pp. 1363-1365). The appendices deal with the controversial subjects of war (pp. 1265-1271) and women (pp. 1272-1274). Because of the potential for a large distribution of this translation by the Gülen movement, this translation could become quite widely-used and influential.[187]

**Usmani, Muhammad Taqi (b. 1362/1943). *The Meanings of the Noble Qur'an, with Explanatory Notes*. Karachi: Maktaba Ma'ariful Qur'ān (Maktaba Darul-Uloom), 2006. 2 vols. 1251 pp.

Born in Deoband, Justice and Mufti Muhammad Taqi Usmani, the son of Mufti Muhammad Shafī', is a major scholar of Pakistan in the Deobandi tradition. As a child, Usmani was taken to Pakistan by his father, who became the first state mufti of that country. In 1961, he received his degree of *takhaṣṣuṣ*, equivalent to a doctorate, from Dar ul-Uloom Karachi, an institution founded by his father. He also holds a law degree. For over forty years he has taught Ḥadīth and fiqh at Dar ul-Uloom.

This work is a new translation distinct from his father's much larger eight-volume work *Ma'ārif ul-Qur'an*. Each sūrah is presented with an introduction by Usmani and fairly extensive notes. The Arabic text is also included.[188]

**Usmani, Shabbir Ahmad (1305-1369/1887-1949). *The Noble Qur'an: Tafseer-e-Usmani*. Translated by Mohammad Ashfaq Ahmad (1350-1406/1931-1986). Lahore:

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[187] Available on the Internet in separate files by sūrah at http://al-quran.info/#&&sura=1&trans=en-ali_unal&show=both,quran-uthmani&format=rows&ver=1.00 and at http://www.mquran.org/content/section/2/4/ in many more separate files under each sūrah.

[188] This work is available on the Internet in separate files by sūrah at http://al-quran.info/#&&sura=1&trans=en-Muhammad_usmani&show=both,quran-uthmani&format=rows&ver=1.00 .

Aalameen Publications, 1991. 3 vols. 2643 pp. Reprinted New Delhi: Idara Isha'at-e-Diniyat (P) Ltd., 1992.

This is the work of two of the most famous Deobandi shaykhs of India, and therefore conservative and traditionalist. It is inspired by and based on the translation and commentary *Mūdiḥ al-Qur'an* of Shāh 'Abd al-Qādir Muḥaddith al-Dihlawī (d. 1230/1815), the son of Shāh Walī Allāh al-Dihlawī. The first of the authors, Maḥmūd al-Ḥasan (1268-1339/1851-1921), was one of the first students of Deoband and was the principal of Deoband until his death. He was so famous that he became known as Shaykh al-Hind (the Shaykh of India). As a supporter of the Indian independence movement, when he arrived in the Hijaz in 1333/1915, he was seized there in 1335/1917 by the Sharīf of Makkah and sent to Malta as a prisoner of the British, where he began to write this work. He was released in 1338/1920 and returned to India, where he died after six months.

In this work, Maḥmūd al-Ḥasan wrote the Urdu translation of the whole Qur'ān and the commentary on the first three sūrahs. The rest of the commentary was completed, edited, and published in 1355/1936 under the title *Mūdiḥ al-Furqān* by Shabbīr (Arabic Jābir) Aḥmad 'Uthmānī, the son of Faḍl al-Raḥmān 'Uthmānī, who was also a traditional scholar. Unlike many Deobandis, Shabbīr Aḥmad 'Uthmānī supported separating Pakistan from India. He became Pakistan's first and only shaykh al-Islām, the highest Muslim religious authority in that country. The work was translated into English from Urdu by 'Uthmānī's student Muhammad Ashfaq Aḥmad, who increased the size of the commentary with many new notes of his own. Aḥmad's translation was completed in 1400/1980. Perhaps because the two original authors come from the highest ranks of the traditional 'ulamā' of Deoband, their commentary contains very few references to sources, either earlier tafsīr or Ḥadīth, since they may have felt that it was unnecessary to document their statements in a brief work perhaps mainly meant for literate laymen, and the translator has not added much documentation either. There are, however, occasional references to Ibn Kathīr and especially to "Hazrat Shah Sahib," who is Shāh Walī Allāh al-Dihlawī (1114-1176/1703-1762). Since Deoband has always strongly promoted the Ḥadīth, the lack of citations of Ḥadīth in this work is only to be taken then as a sign of brevity, not deliberate avoidance or ignorance of the Ḥadīth. Indeed, 'Uthmānī was one of the most renowned muḥaddiths of the twentieth century, and his elaborate commentary on al-Bukhārī has been partly translated. Maḥmūd al-Ḥasan is said to have followed 'Abd al-Qādir Dihlawī in his Urdu translation of the Qur'ān. Unfortunately, the translation of the meaning of the Qur'ān is sometimes obscure and ungrammatical; although it is not based on any one of the preceding translations in particular, it is nevertheless frequently influenced by them. But the commentary itself remains very important, both because it is a tafsīr originally written by traditionally-trained 'ulamā', and very famous ones at that, and because it is rather old and thus represents the spirit of Muslim tradition from an earlier time that was less influenced by the confrontation with modernism. Sometimes, as in its explanation of Qur'ān 23:2, it has a more complete coverage than most other English-language commentaries. Generally, 'Uthmānī avoids historicizing interpretations. Thus, although he mentions that some have identified Dhū al-Qarnayn with Alexander the Great, he cites Ibn Ḥajar al-'Asqalānī as preferring another king before Alexander, and states, "Zul Qarnain might have been one of those Kings not known in the written history of the world" (p. 1369, n. 106), which could of course conceivably be true and which in effect dismisses the historical connection and the problems it brings.

However, the translator Aḥmad has added a large number of his own notes to the text, though he has usually marked these with the symbol (Tr.) or the word Note. These notes often are polemical comments on other interpretations found in modernist works. An outstanding example of this is Aḥmad's furious attack on Mawdūdī in Vol. I, p. 219, where he says that Mawdūdī, in his own Qur'ān commentary, attributed the sin of association or polytheism (shirk) to the Prophet Ibrāhīm. If true, this would mean that Mawdūdī would have denied the belief in the sinlessness of the Prophets (*'iṣmat al-anbiyā'*). Nevertheless, the English translation of Mawdūdī's work (tr. of Ẓafar Isḥāq Anṣārī, Vol. II, p. 250) does not support Aḥmad's charge. A careful reading of the whole of *The Noble Qur'an: Tafseer-e-Usmani* shows that Aḥmad's additions have considerably expanded the text and altered its nature, expressing an even narrower and rigider view than the original author. The translation includes Arabic text, English translation, and English tafsīr. No index.

The earliest edition of a part of this work is: Muhammad Ashfaq Aḥmad, *The Noble Qur'an*. Karachi: Maktaba-i-Matloob, 1964. This has only the first two juz's.

A different translation of a part of this commentary only is Hasan, Shaikh-ul-Hind Maulana Mahmud, and 'Allama Shabbir Aḥmad Uthmani. *Understanding the Glorious Qur'an: Text, Translation and Commentary: Part 30 with Surah al Fātiḥah.*

**Yusuf, Salahuddin(b. 1364/1945). *An English Translation of Tafsīr Ahsanul Bayān.* Translated by Mohammad Kamal Myshkat. For the Qur'ān, Myshkat uses the al-Hilālī and Khān translation. Riyadh: Darussalam Publications, 2010. 5 vols. 2731 pp.

Salahuddin Yusuf, the author, a Pakistani Salafī, wrote this commentary originally in Urdu. He is known also for a brief commentary on al-Nawawī's Ḥadīth compendium *Riyāḍ al-Ṣāliḥīn*. He is the head of Darussalam's Research Division in Lahore. Formerly, Salahuddin Yusuf was Islamic Legal Consultant to the Federal Shariat Court of Pakistan and also was editor-in-chief of *al-I'tisaam* magazine.

Despite the work consisting of five volumes, it is actually a smaller tafsīr in comparison to great classical commentaries. Contents of the volumes are as follows: Vol. 1 – From Surat Al-Fātiḥah to Al-Maidah (Surah #5), Vol. 2 – From Surat Al-An'am (#7) to Hud (#11), Vol. 3 – From Surat Yusuf (#12) to An-Nur (#24), Vol. 4 – From Surat Al-Furqan (#25) to Fussilat (#41), Vol. 5 – From Surat Al-Shura (#42) to Al-Nās (#114).

**Zaheer, Syed Iqbal (b. 1363/1944). *Tafsir Ishraq al-Ma'ani: Being a Quintessence of Qur'anic Commentaries*. Bangalore, India: Iqra Welfare Trust, 1992-2008. 14 vols. About 3500 pp.

Syed Iqbal Zaheer, a longtime inhabitant of Bangalore, India, was trained as an engineer, and thus joins the long list of Qur'ān commentators without a classical scholarly specialization. He has also written quite a number of other books on Islam, including a 110-page biography of Abū Ḥasan al-Nadwī, whom he evidently admires.

In this work, though the pages are not so many, they are very large size, so that the whole effort is quite lengthy and detailed. Thus, the tafsīr of Vol. I is contained in 644 very long, detailed notes covering every verse. Generally, the writer takes a number of verses together in a section, gives the explanation of each one in the footnotes, then lists the legal points found in those verses at the end of the section, then adds a summary of the meaning of the verses in the section according to what he has gathered from all the tafsīrs. The writer cites both classical and modern tafsīr literature. The latter includes not only the Arabic work of Sayyid Quṭb but also Urdu and English works, among them Yūsuf 'Alī and Daryābādī. Indeed, most of the commentary consists of quotations, translations, or paraphrases taken from other works, among which that of Daryābādī weighs in especially strongly. Still, the book is full of information and includes a long and reasoned introduction on the principles to be followed in explaining the meaning of the Qur'ān. There is a brief index.

**Zohurul Hoque (1345-1438/1926-2017). *The Translation and Commentary on the Holy Qur-an*. Centerville, OH: Holy Qur-an Publishing Project, 2000. xx + 1,235 pp.

The translator, Dr. Zohurul Hoque, a medical doctor, was the son of Khadim Rahmani Nuri, whose 1964 translation is listed above. Hoque edited that work. Of Indian Bengali origin from Assam, Zohurul Hoque eventually moved to the United States, residing in Ohio.

This work by Zohurul Hoque in his own name is partly based on Khadim Rahmani Nuri's 1964 work, which Zohurul Hoque worked on as well. Nevertheless, it contains considerable changes from that earlier effort and is undoubtedly an improvement on it. This translation contains a brief commentary in footnotes.

Qur'ān verses 1:1-7; 2:1-25; 12:1-111 of this translation are available on the Internet at http://www.qurantoday.com/translation.htm , complete with their commentaries.

3. Partial translations and commentaries on the Qur'ān

Works intended as complete commentaries are in section 2 above, even if they have not yet or did not attain completion. Only those which are intended as separate works on part of the Qur'ān are included here, as well as translations that were meant only to be partial. Works that combine treatment of the Qur'ān and the Ḥadīth are found, here if they are mostly on the Qur'ān.

**Abdul Basit. *The Essence of the Quran: Commentary and Interpretation of Surah al-Fātiḥah*. Chicago: ABC International Group, 1997.

**Abdul Wadud, Syed. *Gateway to the Quran*. 1st ed. Lahore: Khalid Publishers, 1985. iv + 120 pp.

The author is a Pakistani, the son of Hafiz Maulvi Sayed Hisam ud Din, who appears to have been a religious scholar from the titles ascribed to him.

This work largely contains a tafsīr of Sūrah al-Fātiḥah (pp. 23-119). In this, the author is probably following Abū al-Kalām Āzād, whose translation appears above and who only really comprehensively dealt with al-Fātiḥah. The work quotes Qur'ānic verses in both the Arabic original and English translation. The author uses the Qur'ān to explain the Qur'ān; no Ḥadīths are used. This is not surprising, for the author praises the Pakistani opponent of the Ḥadīth, Ghulām Aḥmad Parvez (p. 21). Abdul Wadud's work is full of modernism, as he presents scientistic interpretations of verses, supports the theory of evolution (p. 9), and attacks Abū al-A'lā Mawdūdī at length (pp. 5-21).

**Abdur Raheem. *Ahsan al-Qasas: Commentary of Surah Yusuf (The 12th Chapter of the Glorious Qur'an)*. Bolton, UK: Subulas Salaam Publications, 2002. 194 pp.

The author of this work is described with the title shaykh.

Subjects covered in this commentary include dreams and interpretations, slavery, kinship, and forbearance.

**Ahmad, Basharat, Kalamazad Mohammed, Abdus Salam Khan, and Nasir Ahmad. *Commentary on Chapters 78 to 85 of the Holy Qur'an*. Part III. Trinidad and Tobago: Muslim Literary Trust, 2002.

**Al-Akili, Muhammad. *Qur'an: Selected Commentaries: The Qur'an as Explained by the Qur'an: A New Reading of the Holy Qur'an in Modern English.* Philadelphia: Pearl Publishing House, 1993. 238 pp.

An exegesis of the second sūrah of the Qur'ān only (the Cow). The writer is an imam of Syrian origin who resided in Philadelphia. The book has an introduction and an index. The writer states that he has relied on the famous classical tafsīrs of Ibn Kathīr and al-Jalālayn, as well as *Mukhtaṣar al-ma'ānī* by the modern writer al-Ṣābūnī (p. 22). However, there is much other modern material added by the writer himself, including the references to Christian and Jewish scriptures.

**Babcock, C[larence] Merton (b. 1326/1908), ed. *Wisdom of the Koran.* Mount Vernon, NY: Peter Pauper Press [1966]. 62 pp.

This book represents a kind of New Age literature. It is illustrated with wood engravings by Boyd Hanna.

**Al-Bani, Abdul-Hadi Muhammad Tawfiq (b. 1334/1916). *The Unique Exegesis of the Thirtieth Part of the Holy Qur'an.* Translated by Muhammad Zuhair Samhouri. Revised by Abdul-Kadir Hubaiti. Damascus: Al-Bani Press, 1996. 2 vols. Part I, xv + 406 pp.

The author is from a family of scholars of Damascus renowned for generations of traditional Islamic knowledge. He is also a Naqshabandī Sufi, having taken over the leadership of a circle from his mentor, Muhammad Amīn Shaykhū al-Kurdī (d. 1384/1964). He holds two law degrees from the University of Damascus (1947 and 1951) and has long been a teacher in Syria.

The work is a very detailed and long tafsīr of the Qur'ān from Sūrah al-Naba' to the end. Oddly, the sūrahs are arranged backwards, starting in the first part with the shortest sūrahs. Thus, Part I contains sūrahs 114 through 89, while Part II contains 88 through 78. Perhaps this is meant to facilitate study, so that one may master the shorter sūrahs first. The commentary contains very few if any references to traditions, preferring linguistic and rational explanations, some using modern imagery. The English is quite idiomatic. There is a preface by 'Abd al-Majīd al-Ṭarābulsī, the Syrian Minister of Waqf (pp. xiv-xv). More important, there is a recommendation by the famous Syrian shaykh, Wahbah al-Zuḥaylī, who himself has an outstanding output of books in Arabic (pp. xii-xiii), including those of tafsīr, fiqh, and uṣūl al-fiqh.

**Al-Bīrūnī, [Abū al-Rayḥān Muhammad ibn Aḥmad] (362-440/973-1048). "Al-Bīrūnī's Devotion to the Qur'ān." Translated by M. Ṣaghīr Ḥasan Ma'ṣūmī. *Islamic Studies*, XIII (1974) 45-57.

Al-Bīrūnī's comments on the Qur'ānic verses dealing with time, months, and minerals excerpted from scattered parts of his writings.

**Chaudhry, Muhammad Sharif (b. 1363/1944). *A Code of the Teachings of al-Qur'an: Collection and Compilation of the Verses of the Qur'an under Various Subjects, Explained with the Hadith and Brief Notes.* Lahore: Durbar Press, 1988. xviii + 658 pp.

This work, written by a holder of a law degree (LL.B.), has arranged selected verses according to subject. The writer has taken the translation of the Qur'ānic verses from Pickthall and the translations of the Ḥadīth from Fazlul Karim's *al-Hadis*, which is based on *Mishkāt al-maṣābīḥ*. There are 250 footnotes as well as an index.

**Cragg, Kenneth. *Readings in the Qur'an: Selected and Translated with an Introductory Essay.* London: Collins Liturgical Publications, 1988. 389 pp.

Kenneth Cragg is a Christian minister who has written many works about Islam and Muslim-Christian dialogue.

This work is a translation of most of the Qur'ān, about two thirds of it by the publisher's own avowal (back cover). The text quoted has, however, been rearranged topically, leading to great changes in the order in which the verses are actually presented in the Qur'ān. Cragg's own introductory material with his own tendencies appears on pp. 7-80. The translations fill pp. 84-350. Cragg's translation is considerably influenced by that of Rodwell, with some vocabulary originating in Palmer. There is a glossary and an index. From the index of Qur'ānic verses, one can quickly see which verses Cragg has chosen to translate and which he has omitted.

**Daud, Mohammad. *Daud's Commentary on al-Quran, Para XVIII, Roku 71-5, Sura No. 24, Sura-tunnoor Chapter: The Light.* Lahore : Khokhar publishers, 1976.

**Fazluddin (Ajmeri). *Dawat-ul-Quran [The Quranic Message]: Some Verses from the Holy Quran with Interpretation.* Translated by S. Mohammed Iqbal. Delhi: Taj Company, 1982. xix + abc + 293 pp.

This work follows a topical arrangement, showing special interest in the law and the political and social establishment of Islam. The Urdu writer's place of origin seems to be Ajmer in Rajasthan, India. The writer has heavily relied on Urdu works (pp. ix-x), while the translator has followed Pickthall. There is an introduction by Sayyid Anwar 'Alī, the compiler of a huge commentary on the Qur'ān mentioned above on this list in category 2.

**Gätje, Helmut. *The Qur'an and its Exegesis: Selected Texts with Classical and Modern Muslim Interpretations.* Translated and edited by Alford T. Welch. Berkeley and Los Angeles: Routledge and Kegan Paul, Ltd., 1976. xiv + 313 pp.[189] Reprinted with identical pagination Oxford, UK: Oneworld Publications, 1996, 1997.

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[189] Skreslet and Skreslet, 60-61, 67-68.

Gätje was a professor of oriental studies at the University of Saarland in Saarbrücken, Germany, from 1963 on.

Alford T. Welch, who obtained his Ph.D. at the University of Edinburgh, is a professor of religious studies at Michigan State University in East Lansing.

This work mostly consists of translations of abridged commentaries on certain particular verses of the Qur'ān (pp. 45-261). Usually only one source is cited for each verse or set of verses explained. The overwhelming majority of the translations are made from the tafsīrs of al-Zamakhsharī (467-538/1075-1144), 70 passages, and al-Bayḍāwī (d. 691/1291), 34 passages. Otherwise, Gätje translates passages from al-Ṭabarī five times, Fakhr al-Dīn al-Rāzī twice, 'Abd al-Razzāq al-Qāshānī (d. 730/1330 or later) four times, Muhammad Murtaḍā al-Kāshī (d. c. 911/1505) nine times, Jalāl al-Dīn al-Maḥallī once, Jalāl al-Dīn al-Suyūṭī once, Ibn al-Munayyir twice, Ḍiyā' al-Dīn ibn Hibat Allāh al-Ismā'īlī(d. 1173/1760) twice, Muhammad 'Abduh and Rashīd Riḍā once, al-Ghazālī thrice, and Ibn Rushd twice. Usually Gätje has selected verses whose explanation is somehow controversial or otherwise of exceptional interest. While even in the case of al-Zamakhsharī, the quoted passages do not constitute a major part of his tafsīr, nevertheless this work does offer some access to English speakers to classical tafsīrs that would otherwise be completely unavailable. There is also an introduction, part of which describes the early history of tafsīr literature (pp. 31-44), notes on the text, an extensive bibliography, a general index, and an index of Qur'ānic verses which enables one to see at a glance exactly which verses are covered.

**Gauhar, Altaf. *Translations from the Qur'an*. 1st ed. Lahore: Idara Tarjuman-ul-Quran, 1975. 169 pp. 3rd edition, 1976. Reprinted Dakha: Islamic Foundation Bangladesh, 1403/1983. 169 + 4 pp. of index.

This work is arranged thematically or topically, and thus does not go through the Qur'ān from the beginning to end. Very few verses are actually covered. These include only: 1: 1-7; 2: 26-27, 30-34, 37, 40-48, 106-107, 123-129, 135-136, 143-144, 178-179, 204-210, 219, 255-257, 274-281; 3: 86-90, 130-143, 161, 185; 4: 17-18, 40, 43, 58, 105-111, 135; 5: 45, 89-92; 6: 25-36, 54, 94, 152; 7: 29; 9: 80, 111-112; 10: 3, 18; 11: 46, 50-52, 90; 16: 61, 119; 17: 33; 20: 105-109, 115; 22: 37; 25: 70-71; 35: 45; 39: 68-71; 42: 15; 55: 7-9; 66: 8; 78: 38; 82: 18-19. The writer, who is described as an intellectual, relies on Mawdūdī's *Tafhīm al-Qur'an*, which has been translated into English and is listed above. Each verse is given in Arabic and in English translation followed by the author's commentary. Gauhar spent about four years from 1971 in prison, which is where he began studying Islam in earnest.

***al-Ghazālī, Abū Ḥāmid Muhammad b. Muhammad (450-505/1058-1111). *The Niche of Lights: Mishkāt al-anwār*. Tr. by David Buchman. Provo, UT: Brigham Young University Press, 1998. xxxv + 83 pp. + 53 pp. Arabic text.

This work is entirely devoted to a tafsīr of the "Light Verse," Qur'ān 24:35. It is very important as it discusses symbolism in the Qur'ān, both in the "Light Verse" and in other verses that al-Ghazālī felt were relevant to this important question. It is believed to be one of al-Ghazālī's last works and was written in response to questions from a particular individual.

This translation is a scholarly work by a professor trained in Arabic with experience in the Middle East. It contains an extensive introduction, bibliography, notes, and indices along with the Arabic original and its translation presented on facing pages. The introduction includes a biography of al-Ghazālī (pp. xxi-xxvii).

An older translation is *Al-Ghazzālī's Mishkāt al-anwār* (*"The Niche for Lights"*) (Royal Asiatic Society, Monography Vol. XIX). Translated by W. H. Temple Gairdner (1290-1347/1873-1928). London, 1915, 1924. Reprint with original pagination: New Delhi: Kitāb Bhavan, 1981. viii + 98 pp. Reprint with new pagination: Lahore: Shaykh Muhammad Ashraf, 1952. xi + 175 pp. Also reprinted in *Four Sufi Classics*. London: Octagon Press, 1980. Pp. 59-159.

The translator was an Anglican priest from a family of famous English clerics. He served as a missionary sent to convert the Muslims to Christianity, during which effort he dwelt for a long time in Cairo, Egypt. According to the introduction to *Four Sufi Classics* by Idries Shah, Gairdner knew very little about either Islam or Sufism and maintained a prejudiced attitude against Islam. This was demonstrated when one of his followers became a Muslim in 1332/1914, and Gairdner invoked the name of the devil while seeking the man's death in a prayer meeting held in a "dervish cave" near the Pyramids (pp. ix-xii).[190]

This translation contains a long and tendentious introduction by the Christian translator; the translated text is on pp. 43-98 of the original edition (pp. 75-175 of the Lahore edition, pp. 105-159 of the Octagon Press edition) only. No index; very few textual notes.

Shah opines that the translation being considered here is of good quality and therefore was probably prepared for Gairdner by some unnamed Egyptian (*Four Sufi Classics*, p. xi). However, the translation displays certain defects, such as an archaic and Christianizing language reminiscent of King James English.

Gairdner's translation is available on the Internet at http://www.sacred-texts.com/isl/mishkat/index.htm and also at http://www.altafsir.com/Miscellaneous-Books.asp .

***al-Ghazālī, Abū Ḥāmid Muhammad b. Muhammad (450-505/1058-1111). *The Jewels of the Qur'an: Al-Ghazālī's Theory: A Translation, with an Introduction and Annotation, of al-Ghazālī's Kitāb Jawāhir al-Qur'an*. Translated by Muhammad Abul Quasem. Kuala Lumpur: University of Malaya Press, 1397/1977. 244 pp. Reprint London, 1983.

This work contains selected verses from throughout the Qur'ān. The first part, which the translator had finished translating by 1973, covers al-Ghazālī's views on several broad problems relating to the Qur'ān as a whole, including how it should be understood and why it contains similitudes and allegories. The second part includes a translation of more than 1,500 Qur'ānic verses. These are subdivided into "jewels" (pp. 89-155) and "pearls" (pp. 156-223). The jewels are those concerned with Allāh's essence, while the pearls deal with the straight path of righteousness and the exhortation to follow it. Includes indices, bibliography, and references.

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[190] The original source for this amazing story is Constance E. Padwick, *Temple Gairdner of Cairo*, 2nd ed., London: Society for the Promotion of Christian Knowledge, 1930, p. 221.

**Haeri, Shaykh Fadhlalla (b. 1355/1936). *Keys to the Qur'an.* Edited by Muna H. Bilgrami. Reading, UK: Garnet Publishing, Ltd., 1993. 5 vols. Vol. I, *The Cow: A Commentary on Chapter 2 Sūrat al-Baqarah.* Vol. II, *The Family of Imran: A Commentary on Chapter 3 Sūrat Al-'Imran*, 213 pp. Vol. III, *The Heart of the Qur'an: A Commentary on Chapter 36 Sūrat Ya Sīn*, 91 pp. Vol. IV, *Four Selected Chapters of the Qur'an: A Commentary on Chapters 29 al-'Ankabut 55 al-Rahman 56 al-Waqi'ah and 67 al-Mulk*, 145 pp. Vol. V. *The Last Section of the Qur'an: A Commentary on Chapters 78 through 114*, 300 pp.

This is a work by an Iraqi Shī'ī from a family of Shī'ī scholars. The author was born in Karbalā', the site of the tomb of al-Ḥusayn, studied science and engineering at the undergraduate and postgraduate levels, worked in oil and international business, went to India in search of spiritual enlightenment, returned to faith in Islam, and migrated to the US in 1399/1979, where he set up the Zahra Trust to expound his doctrines. Thus, although he came from a family of Shī'ī 'ulamā', he does not himself have a traditional religious education.

This series of books began in 1401/1981. The original titles of the volumes were: *Vol. I: Man in Qur'an and the Meaning of Furqan (Sūrai ul-Baqarah)*, Blanco, TX: Zahra Publications, 1982, 210 pp.; *Vol. II: The Light of Imān from the House of 'Imrān*, Blanco, TX: Zahra Publications, 1986, 239 pp.; *Heart of Qur'an and Perfect Mizan (Sūrai Ya Sin with Tafsīr on Sūrai al-Fātiḥah by Khaja Abdullah Ansari)*, Blanco, TX: Zahra Publications, 1983, 140 pp.; *The Mercy of Qur'an and the Advent of Zamān: Commentary on Four Sūrahs*, Blanco, TX: Zahra Publications, 1984, 162 pp.; and *Beams of Illumination From the Divine Revelation (Juz 'amma)*, Blanco, TX: Zahra Publications, 1985, 333 pp. Each volume contains the Arabic text of the Qur'ān, its meaning translated in English, and an extensive commentary covering most or all of the verses. The commentary deals with spiritual topics, inner meanings, and *'irfān* or intuitional knowledge. Thus, it is a Sufi tafsīr rather than a Shī'ī one. Although the 1993 edition of the five volumes under the title *Keys to the Qur'an* covers the same subject matter, it has been heavily revised from the earlier separate volumes. Thus, for example, the specifically Shī'ī conclusion of Volume V has been removed in the new edition. There are no indexes in either edition.

**Hammad, Ahmad Zaki Mansur. *The Fairest of Stories: The Life of Joseph Son of Jacob in the Qur'an: An Interlinear Commentary on Sūrah Yūsuf.* Qur'anic Literacy Institute, 2000. 60 pp.

The writer is an Egyptian who immigrated to the United States and was president of the Islamic Society of North America.

A brief commentary on Sūrah 12.

**Hammad, Ahmad Zaki. *Father of the Flame: Commentary and Vocabulary Reference of 'Al-Masad'*. Qur'anic Literacy Institute, 2000. 145 pp.

A detailed commentary on Sūrah 111.

**Ḥammād, Aḥmad Zakī Mansur. *Mary: The Chosen Woman: The Mother of Jesus in the Qur'an: An Interlinear Commentary on Sūrat Maryam*. Bridgeview, IL: Qur'anic Literacy Institute, 2001.

A brief commentary on Sūrah 19.

**Hammad, Ahmad Zaki. *One God: Commentary and Vocabulary Reference of 'Al-Ikhlas'*. Qur'anic Literacy Institute, 2000. 264 pp.

Hammad expounds at length the monotheistic teaching of Sūrah 112.

**Hammad, Ahmad Zaki. *The Opening to the Qur'an: Commentary and Vocabulary Reference of 'Al-Fātiḥah'*. Bridgeview, IL: Qur'anic Literacy Institute, 1996. 115 pp. Reprinted 2000.

A detailed commentary on Sūrah 1. Hammād claims inspiration from Muhammad Quṭb, the brother of Sayyid Quṭb and member of the Muslim Brotherhood in this work.

**Hamza, Feras, and Sajjad Rizvi, eds. *An Anthology of Qur'anic Commentaries*. Volume 1. *On the Nature of the Divine*. Oxford: Oxford University Press, in association with the Institute of Ismaili Studies, 2008. 368 pp.

Of the editors, Hamza is Research Fellow in the Department of Qur'anic Studies at the Institute of Ismaili Studies in London, while Rizvi is Research Associate in Islamic Philosophy at the Department of Theology in the University of Bristol.

This work contains commentaries with analysis of them on just seven Qur'ānic verses: 1) Q 2:115 "To God belong the East and the West," 2). Q 2:255 "His throne comprises the heavens and the earth," 3). Q 6:12 "He has prescribed mercy for Himself," 4). Q 24:35 "God is the Light of the heavens and the earth," 5). Q 54:49 "Every thing We have created According to a measure," and 6). Q 112:1-2 "Say: "He is God, One, God, the Everlasting Refuge." It also contains the following introductions: "Contextualising the Quranic Commentaries" by Alan Jones, "The Anthology: the Rationale, the Choice of Commentaries and Verses" by Feras Hamza and Sajjad Rizvi, "Introduction to the Commentators and Their Commentaries" by Feras Hamza and Sajjad Rizvi, as well as "Map of Tafsír Traditions: Illustrative Overview of the Genre and its Representatives."

This anthology presents different representative kinds of Quranic interpretation ranging from the 8th century to the present day. The work translates and analyses the work of twenty selected Sunnī, Shī'ī, Ibāḍī, Mu'tazilī, and Sufi commentators. The introductions, translations, and notes enable the reader to follow the course of sundry intellectual debates and religio-political attitudes which still resonate to this day.

**Helminski, Camille Adams. *The Light of Dawn: A Daybook of Verses from the Holy Qur'an*. Brattleboro, VT: Threshold Books, 1998. xxx + 224 pp.[191]

Camille Helminski and her husband Kabir Helminski are followers of the Mevlevi Sufi order of Turkey. The work is recommended and approved on its dust jacket by Michael Wolfe and Seyyed Hossein Nasr.

This work, completed by 1997 (p. xiii), contains an independent translation of a large number of selections from the Qur'ān. It is accompanied by an explanatory introduction to the Qur'ān by Kabir Helminski (pp. xviii-xxx). Only a bare translation of the verses is afforded, without commentary. Occasionally, the verses are also presented in transliteration, and original Arabic text is provided for the short sūrahs 103, 108, and 112-114 only, as well as a part of 2:255 provided as an endpiece (p. 224). The most striking feature of the translation is the attempt to put most of the pronoun references to God and many of the other references as well into gender neutral language by employing He/She, Him/Her, etc. in the text. However, sometimes Helminski has inexplicably omitted to apply this, as on pp. 86-87 for Qur'ān 24:41-46, where she has He, Him, and His for God a number of times with no mention of He/She, Him/Her, or His/Her. To be fair, in the note on the translation on p. xiv, Helminski states that she would apply the gender correct language only "in some cases." In the same note, the translator acknowledges her debt to Muhammad Asad's and Yūsuf 'Alī's earlier Qur'ān translations, though she also states she has consulted the original Arabic as well.

**Husain, A. F. Badshah. *The Holy Qur'an: A Translation with Commentary According to Shia Traditions*. Lucknow: Moayyedul Waezin, 1931.

This translation has only the first two sūrahs.

**Irving, Thomas Ballantine. *Selections from the Noble Reading: An Anthology of Passages from the Qur'an*. 1st edition. Cedar Rapids, IA, 1967. 2nd edition, Nigeria: no publisher, 1977. Reprint of 2nd edition, Cedar Rapids, IA: Unity Publishing Co., 1401/1980. xviii + 173 pp.192

This represents an early stage in Dr. Irving's project of translating the meaning of the Qur'ān. It is arranged into topically-based chapters.

**Irving, Thomas Ballantine, Khurshid Ahmad, and Muhammad Manazir Ahsan. *The Qur'an: Basic Teachings*. Leicester: The Islamic Foundation, 1399/1979. 278 pp.

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191 Skreslet and Skreslet, 20.

192 The publishing information is extrapolated from pp. viii-x of the last-named edition.

This work by three modern Muslim scholars contains a topical rearrangement of some verses of the Qur'ān. In their interpretations, they have depended on al-Bayḍāwī, Ibn Kathīr, Mawdūdī, and Sayyid Quṭb. The work is reviewed and recommended by Muhammad Taqī al-Dīn al-Hilālī (p. 19). It contains an index and a glossary.

**Jamal-un-Nisa bint Rafai. *The Qur'an: Translation and Study*. London: Ta Ha Publishers, 1984- 2001. 5 vols. so far. 650 pp. total.

This is largely to help the learning of Arabic and to explain the text to young people. *Juz'* 1, 1984, 116 pp., 2nd rev. ed. 1990, 120 pp., covering al-Fātiḥah and al-Baqarah verses 1-141. *Juz'* 2 and 3, 1987, vi + 144 pp., covering al-Baqarah 142-286 and Āl 'Imrān 1-91. *Juz'* 4, 1992, 120 pp., covering Āl 'Imrān 92-200 and al-Nisā'1-23. *Juz'* 5, ed. by Abdassamad Clarke, 2000, viii + 116 pp., covering al-Nisā' 24-176. *Juz'* 30, 1995, 146 pp., covering sūrahs 78-114. Thus, a total of one fifth of the Qur'ān has been covered. As no new parts have come out for a long time, it would appear that this project may go no further.

**Jami, Ahmad Fathu'llah. *The Call to the Believers in the Clear Qur'an (Nidā' al-Mu'minīn fi'l-Qur'an al-Mubīn)*. Translated by Muhtar Holland. Al-Baz Publishing. 925 pp.

Aḥmad Fatḥ Allāh Jāmī, a contemporary Turkish shaykh, is described as a Khālidī by ancestry, meaning a distant descendant of Khālid ibn al-Walīd, the famous Companion. He is a Shāfi'ī in legal school and a Shādhilī in Sufi order. Born in Muş in Eastern Turkey, he resides in Kahraman Marash.

This work consists of a commentary on each of the eighty-nine Qur'ānic verses that begin, "O you who believe ..." The author states, "I would pause at each verse containing a call, and contemplate what Allah meant this Call to signify for me it occurred to my heart that I should collect them and write them down, but I did not decide to act on the feeling until I was moved to do so by Allah's enabling grace."

**Khan, Irfan Ahmad (1350-1439/1931-2018). *Reflections on the Qur'an: Understanding Sūrahs al-Fātiḥah & al-Baqarah*. Leicester: The Islamic Foundation, 1426/2005. 782 pp.

Irfan Ahmad Khan received his BA in Islamic Studies and Classical Arabic from Rampur University in India, then his MA in Philosophy from Aligarh Muslim University in 1958. After that, he taught at Aligarh 1958-1973, then in 1974 moved to the United States, where he completed his Ph.D. at the University of Illinois in Chicago, then subsequently taught Western and Islamic Philosophy at various institutions in the US.

This modern work, the product of fifty years' reflection and study by the author, divides al-Baqarah into 36 sections, explaining each sequentially in a separate discourse. This is not unlike classical commentaries, except that the sections are a little larger, which helps to preserve the integrity of the Qur'ānic discourse.

**Khan, Muhammad Zafrulla (1310-1405/1893-1985). *Commentary on the Holy Qur'an: Compiled from the Writings and Pronouncements of the Promised Messiah*. Tilford: Islam International Publications, 2004.

A compilation of commentary on the Qur'ān by the Aḥmadiyyah founder Mīrzā Ghulām Aḥmad, collected by Khan. This might be profitably compared with Khan's own commentary listed above.

**Lane, Edward William (1216-1293/1801-1876). *Selections from the Kur-án*. New edition revised and enlarged, with an introduction by Stanley Lane-Poole. London: Trübner & Co., 1879. cxii + 173 pp. Reprint 1890. Another Reprint New Delhi, Asian Education Services, 2003.

This work contains complete translations only of sūrahs 1, 82, 92-93, 99, 101, 107, and 112, as well as usually short excerpts from other sūrahs. The main interest is in the doctrinal basis of Islam, something on the practices and laws of Islam, and especially the position of Islam with regard to Judaism and Christianity. The original work of Lane alone has been heavily revised here by his nephew and successor, his sister's son, Stanley Lane-Poole.

The original edition of the work by Lane is: *Selections from the Kur-án: Commonly Called in England the Koran; with an Interwoven Commentary, Translated from the Arabic, Methodically Arranged, and Illustrated by Notes, Chiefly from Sale's Edition; To Which Is Prefixed an Introduction, Taken from Sale's Preliminary Discourse, with Corrections and Additions*. London: James Madden and Co., 1843. vii + 317 pp.

**Lane-Poole, Stanley (1270-1350/1854-1931). *Selections from the Qur'an and Hadith*. 1st ed. 1882. Reprinted Lahore: Sind Sagar Academy, 1975. xv + 184 pp.

This translation is by a nineteenth-century English orientalist mainly famous for completing his uncle Edward Lane's great Arabic-English lexicon that is still in use. The book being described here has three parts. First, there is an introduction full of orientalist biases against Islam and the Muslims (pp. 1-33). This is followed by translations from the Qur'ān (pp. 39-140). Those sūrahs completely translated are numbers 1, 10, 13, 17, 36, 40, 48, 50, 54-57, 64, 67, 78, 81-82, 87, 90, 91-93, 99-101, 104, 107, 110, and 112. In addition, some verses from sūrahs 2-5, 9, 22, 24, and 62 are translated (pp. 133-140). A few of the translations were originally in Lane-Poole's edition of his uncle Edward Lane's *Selections from the Kur-án*. The total proportion of the Qur'ān translated here amounts to less than 15%. Finally, the third section, entitled "Table-talk of the Prophet," presents translations of some Ḥadīths, which are all taken from *Mishkāt al-maṣābīḥ* (pp. 143-171). Lane-Poole's translation of these Ḥadīths was possibly influenced by that of Matthews, whose work he mentions in his introduction. The rest of the book consists of notes to the texts by the translator. This work is mainly interesting for its earliness, for it stands in the tradition of Ross-Sale-Rodwell-Palmer and thus could conceivably have influenced later translations.

**Lings, Martin (aka Abu Bakr Siraj al-Din) (1327-1426/1909-2005). *The Holy Qur'an: Translations of Selected Verses*. Louisville, The Islamic Texts Society, 2007. 237 pp.

The renowned scholar and Sufi master, the late Dr Martin Lings (Shaykh Abu Bakr Siraj ad-Din) was working on a full translation of the Qur'ān when he passed away. The Aal al-Bayt Institute for Islamic Thought, who had commissioned Dr. Lings to translate the Qur'ān, and the Islamic Texts Society were granted access to his papers. The publishers extracted from these previously unpublished writings, and from all his other publications, his translations of verses from the Qur'ān. These are here accompanied by the original Arabic text on facing pages. Among the translations are the first chapter of the Qur'ān (al-Fātiḥah); full translations of the chapter 'The God of Mercy' (ar-Raḥmān) and ten other chapters including the often-repeated last three; the Verse of Light (Āyah al-Nūr); verses from the chapter entitled Yā Sīn which is regarded as 'the heart of the Qur'ān'; and numerous other verses from seventy-six other chapters. In addition, there is an appendix of Dr Lings' translation of the Ninety-nine Beautiful Names of God with the original Arabic and transliteration; and a cross-referenced index which is intended to work as a minor concordance. Also, Dr Martin Lings is the author of Muhammad*: His Life Based on the Earliest Sources, What Is Sufism?, A Sufi Saint of the Twentieth Century, The Book of Certainty* and *Sufi Poems.*

**Mercier, Henry. *The Koran:A New Translation and Presentation*. Translated by Lucien Tremlett. London: Luzac, 1956. xvi + 332 pp. Reprint 1973.

This work is translated into English from Mercier's French translation. Contains Arabic text with English translation. Does not contain the whole Qur'ān. Illustrated by Si Abdelkrim Wezzani.

**Mir, Mustansir. *Understanding the Islamic Scripture: A Study of Selected Passages from the Qur'an*. New York: Pearson Longman, 2008. x + 246 pp.

Mustansir Mir, of Pakistani origin, is University Professor of Islamic Studies and Director of the Center for Islamic Studies at Youngstown State University in Youngstown, Ohio. Among his special interests, apart from the Qur'ān, is Muhammad Iqbāl and his thought.

This book consists of a translation of a limited number of verses from the Qur'ān along with a considerable commentary on them by Mir. The verses have been chosen specifically to be representative of the contents of the Qur'ān. Verses translated and commented on are: 1:1-7; 2:30-39, 124-129, 177, 246-251, 255-256, 261-269, 282-283, 285-286; 3:14-17, 45-51, 102-105; 4:1-4, 59, 127-130, 163-165; 5:44-48;

6:95-99; 7:172-173; 9:60; 12:36-42; 16:125-128; 17:22-39; 20:9-36; 22:38-41; 24:35; 25:63-76; 31:12-19; 49:11-13; 60:8-9; 63:1-4; 78:1-17; 93:1-11; 101:1-11; 112:1-4. The verses are well-chosen and include many of the most discussed and quoted Qur'ānic texts. Spiritual and ethical themes are emphasized rather than political ones. Thus, the parallel ethical passages 17:22-39; 25:63-76; and 31:12-19 are all included even though the overall proportion of the Qur'ān presented is not large. Each verse or set of verses is commented upon in three or four separate sections labelled Introduction, Commentary, Issues (sometimes missing), and Literary Notes. There are also considerable, detailed endnotes, whose documentation reveals that Mir relied mainly on the classical commentary of al-Ṭabarī and the modern commentary of Amīn Aḥsan Iṣlāḥī, and indeed Mir dealt extensively with Iṣlāḥī's theories in another book, *The Coherence of the Qur'ān*. The book is designed to serve as a textbook.

**Mohammad, Abdullah. "A Commentary on Sūrah al-Qadr." *Al-Mizan*, Vol. 1 (1994), No. 2, pp. 7-22.

The commentator was a student of M. A. S. Abdel Haleem.

**Muhtar-Katırcıoğlu, Mahmud (1283-1353/1866-1935). *The Wisdom of the Qur'an, Set Forth in Selected Verses Conveying the Moral, Religious, and Social Philosophy of Islam, Preceded by an Introduction Expounding the Teachings of the Qur'an*. Tr. by John [Paull] Naish. London: H. Milford, Oxford University Press, 1937. lx + 146 pp.[193] Reprint Lahore: al-Irshad, 1974.

The Turkish writer was the son of the Ottoman Field Marshal Ǧazi Ahmed Muhtar Katırcıoğlu Pasha and held the title of pasha himself as well under the Ottoman Empire before the elimination of such titles by the Turkish Republic. He was the husband of Princess Ni'matullāh (Nimetullah, 1292-1364/1875-1945), the youngest daughter of the Khidīwī Ismā'īl (1245-1312/1830-1895), the ruler of Egypt, whom he married at Emirgan near Istanbul in 1314/1896. As a member of the Ottoman elite, he apparently left Turkey after the proclamation of the Turkish Republic and over a decade later died on board a ship at Naples, Italy.[194]

This book is a translation of the author's French work: Mahmoud Mohtar-Katirjoglou. *La sagesse coranique, éclairée par des versets choisis reflétant la philosophie morale, religieuse & sociale de l'Islam; suivis d'un exposé synoptique des enseignements du Coran*. Paris: P. Geuthner, 1935. 261 pp. The book contains about one-fifth of the Qur'ān's contents.

**Nadwi, Abul Hasan Ali (1332-1420/1914-1999). *Faith versus Materialism: The Message of Sūrat al-Kahf*. Rev. ed. Islamic Book Trust, 2006. 129 pp.

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[193] Reviewed by Alfred von R. Sauer, *The Journal of Religion* 19, No. 2 (1939), pp. 177-178.

[194] *Burke's Royal Families of the World*, Vol. II, *Africa & the Middle East*, London: Burke's Peerage, Ltd., 1980, pp. 34-35; see also Emine Foat Tugay, *Three Centuries: Family Chronicles of Turkey and Egypt*, New York: Oxford University Press, 1963.

Also known as 'Ālī Miyān, al-Nadwī was one of the most famous Muslim scholars of modern South Asia, being a longtime professor of Nadwat al-'Ulamā' in Lucknow, India, and indeed head of that school 1381-1420/1961-1999. He was already in Lucknow in 1940 when he became the head of the local branch of the Jamā'at-i-Islāmī headed by Abū al-A'lā Mawdūdī in 1940. However, al-Nadwī soon became disaffected with that group because of its excessive adulation of Mawdūdī and its attacks on other Muslim groups and therefore left it in 1943. Significantly, he did not migrate to Pakistan, but remained in India. Al-Nadwī's school emphasized Arabic learning, and he was quite a master of Arabic himself. He was also known as a historian.

This work is a commentary on Sūrah 18, often taken as a favorite because of its edifying stories on the People of the Cave, the man whose earthly garden was destroyed, Mūsā and al-Khiḍr, and Dhū al-Qarnayn, all of which show both supernatural and anti-materialist themes. In this work, al-Nadwī makes reference to modern historical research, including a discussion about the identity of Dhū al-Qarnayn (pp. 99 ff.), and also refers to non-Muslim literature, a modern feature. Nadwī's primary message in this work is that the original understanding of the divine revelations by the Prophets focused on the afterlife as the only true goal, while modernist Muslim movements have appropriated the afterlife as a mere expedient to modern social reform.

**Nawfal, Ahmad. *Methodical Interpretation of the Noble Qur'an, Part 30.* Riyadh: Darussalam Publications, 2008. 295 pp.

This work, limited to the last juz' of the Qur'ān, underwent a scholarly review by Dr. 'Umar al-Ashqar.

**Niazi, Kausar. *Towards Understanding the Qur'an.* Lahore: Sh. Muhammad Ashraf, 1975. xii + 232 pp. Reprinted 1976.

Kausar Niazi presented a series of brief exegetical talks in Urdu on selected verses of the Qur'ān for Pakistan television in 1967-1969. Although Niazi did not prepare these talks in writing, some of them were nonetheless transcribed and printed in an Urdu newspaper in Lahore. Niazi then edited these as this book (pp. v-vii).

Niazi states that he consulted twenty exegeses of the Qur'ān in Arabic and Urdu to make his commentary. These included *Tafsir-i Kabīr* of Fakhr al-Dīn al-Rāzī, *Tafsir-i Mazhari, Tafsir-i Haqqani, Bayan-ul-Qur'an*, and especially the commentary of 'Abdul Majīd Daryabadi. It would appear from this list that any consultation of Arabic commentaries must have been minimal and that most of Niazi's sources were Urdu commentaries, some of which may have been translated from Arabic.

The book is divided into 112 brief chapters, each usually dealing with only a single verse or part of a verse. A few chapters cover more than one verse, so the total number of verses covered is 121. In general, these are dealt with in order from the beginning of the Qur'ān, mostly covering only the first six sūrahs, as Chapter 86 is on 6:165. The treatment is broadly modernist, relating the verses to modern conditions. Contemporary South Asian Muslims are cited, such as Muhammad Ali Jauhar and Muhammad Iqbal (p. 13, 23). Many of the chapters concern general moral teachings of Islam. Prescribed practices of Islam, such as prayer (pp. 13-14, 27-28, 134-135, 178-179), supplication (pp. 33-34), zakāt (pp. 47-48, 55-56), fasting (pp. 17-24), and pilgrimage (pp. 31-32), are featured. Occasionally political considerations enter in also, as in Chapter 69 on 5:85, where "Strongest among men in enmity to the Believers wilt thou find the Jews and Pagans" is related by Niazi to the contemporary problems of Palestine and Kashmir (p. 143). Jihad is described as "holy war" but is specifically declared non-aggressive and not prescribing compulsion but is only "to suppress disorder" (p. 15-16, 29, 39-40, 136-137). The idea of national competition appears where Niazi says, "Therefore, it is our duty, as Muslims, to surpass other nations in the knowledge of modern sciences and in material strength" (p. 36). Elsewhere, science is celebrated (p. 76). The Qur'ān anticipated the modern inventions of transportation (pp. 192-193).

***Part Thirty of the Holy Qur'an: Arabic, Translation, and Transliteration*. Crescent Graphic Printing.

**Philips, Abu Ameenah Bilaal (b. 1366/1947). *Tafseer Soorah al-Hujuraat: A Commentary on the 49th Chapter of the Qur'aan*. Riyadh: Tawheed Publications, 1411/1990. 240 pp.

Abu Ameenah Bilal Philips was born in Jamaica, but grew up in Canada, where he embraced Islam in 1972. He completed a diploma in Arabic and a B.A. from the College of Islamic Disciplines (Uṣūl ad-Dīn) at the Islamic University of al-Madīnah in 1979. At the University of Riyadh, College of Education, he completed a M.A. in Islamic Theology in 1985, and in the department of Islamic Studies at the University of Wales, he completed his Ph.D. in Islamic Theology in 1994. Philips taught Islamic Education and Arabic in private schools in Riyadh for over ten years (1980-1990). Because of his opposition to the Saudi position in the Gulf War of 1990-1991, he had to leave Saudi Arabia for the United Arab Emirates, where he worked and lecture in Islamic studies in Dubayy and 'Ajmān 1993-2004. He subsequently moved to Qatar, from where he has headed the largely online International Open University, which he founded in 2007. He also established a physical headquarters for it in the Gambia in West Africa in 2016, and it also has branches in several other countries including the Sudan and the Philippines. He is known for his many contributions in the field of da'wah, including audio lectures and books on Islam.[195] Philips is something of a pioneer as a person of western origin achieving the status of a scholar of Islam inside the tradition. He has also been a major voice of a kind of Salafism, though splits among Salafis mean that he is not popular with all of them.

This book is a very detailed and original exposition of only eighteen verses of the Qur'ān. Relies on Ḥadīth and traditional tafsīrs but is greatly elaborated. Contains certain long digressions relevant to Muslims in the West. It also has an extensive introduction on the rules for interpreting the Qur'ān and a bibliography indicating the sources the writer relied on. Also has an index of the Ḥadīth occurring in the text, but no general index. The work is especially important because it may be the first time that an original work in English, not translated from another language, has been called a tafsīr. This is a portentious development.

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[195] *https://iou.edu.gm/founder/*.

A considerably expanded 2nd ed. has been issued by International Islamic Publishing House, 2006. 317 pp.

**As-Saleh, Saleh. *Sūrah Naaziat: Complete Tafseer*. 68 pp.

**Sells, Michael [Anthony]. *Approaching the Qur'an: The Early Revelations*. Ashland, OR: White Cloud Press, 1999. ix + 220 pp. 2nd ed. 2007. 240 pp.

The author is an American non-Muslim professor of Islamic Studies of Serbian Orthodox origin who was at Haverford College before moving to the University of Chicago.

The original work contains translations of Sūrahs 1, 53 (verses 1-18 only), and 81-114, thus covering most of the last juz' of the Qur'ān and thus encompassing less than one thirtieth of the text. The translation, appearing on pp. 42-140, is interspersed with the author's commentary.

**Sakr, Ahmad H. *Tafseer Surah al-Fatihah*. Walnut, CA: Foundation for Islamic Knowledge, 2011. 86 pp.

The author is a Sunnī Muslim born in Beirut, Lebanon and educated at the American University of Beirut and then at the University of Illinois at Champagne-Urbana. He immigrated to the US before 1973, becoming a renowned leader of the Muslims there.

**Shah, Sirdar Ikbal Ali (1311-1389/1894-1969). *Selections from the Koran*. London: The Octagon Press, 1980. xiii + 90 pp.

A Paghman sayyid of Afghan origin, Iqbāl ʿAlī was the father of Idrīs Shāh (1342-1417/1924-1996), the half-Indian, half Scottish occultist, esoteristic, and early popularizer of Sufism.

This is a republication by the international Sufi popularizer Idries Shah of an abridgement originally done in 1351/1932 in London. The excerpts, including both the text and footnotes, are all taken from the translation of Muhammad ʿAlī of Lahore. The notes even keep their original numbers, showing their source by being not consecutive. Thus, the book has no independent merit of its own.

**al-Sha'rawi, Muhammad Mitwalli (1329-1419/1911-1998). *The Miracles of the Qur'an*. Translated and abridged by M. Alserougi. London: Dar al-Taqwa, Ltd., no date.

Although this is not a traditional tafsīr of the verse-by-verse kind, the author was a famous Egyptian Azharī shaykh who often appeared on television in the Arabic-speaking world and had great popularity. Probably the work was extracted from his lectures by others and not written by al-Sha'rāwī himself. It should be noted that a complete tafsīr of the Qur'ān by al-Sha'rāwī based on his television lectures and perhaps other sources was also produced after his death.

**Siddiqui, Shamim A (1346 or 1347-1440/1928-2018). *Al-Fateha and Its Significance.* The Forum Publications, 2009. xxi + 106 pp.

Shamim Siddiqi was a Pakistani American whose project was the preaching of Islam in the United States.

In this work, Siddiqi comments on the seven verses of al-Fātiḥah in considerable detail. He seems to be ideologically consonant with the Jamā'at-i Islāmī political party of Pakistan. Because of his having been attacked by the neocons, he expresses his political concerns in his work. Thus, he states regarding Q 1:5, for example, "If Muslims around the world could have made this meaningful verse as the barometer of their life-pattern, they would have been able to change the prevailing gloom, despondency, and frustration of their existence on earth into everlasting glory long ago. They would never have been targeted and pronounced as 'terrorist' by any Bush, Blair, or Zionist. They would never have been found roaming the streets of Europe and America with beggar's bowl in hand, asking for help, protection, financial aid, and technical know-how. They would have never been subjugated either by the world colonial powers sustaining imperial designs or their own despotic, opportunistic military rulers. In consequence, the history of the Muslim world would have been quite different today. Conversely, the world would have been ever-coming to them begging for help, guidance, salvation, and seeking solutions to its lifelong problems." This type of comment seems to express modernist concerns with state and power.

**Strauch, Sameh. *Selected Qur'anic Verses : Explained from the Tafseer of at Tabari, Ibn Katheer, and Ibn al Qayyim.* Raleigh, NC: International Islamic Publishing House, 1999. 150 pp.

This work covers not too many verses, specifically the following ones: 2:30, 255, 285-286; 3:42-47; 27:7-14; 28:56-57; 42:7-8; 46:7-9; 47:15; 49:1-3; 54:1-5; 55:1-13; 57:1-6; 58:1-4; 61:5-6; 62:5-8; 65:1-3; 66:11-12; 67:1-5; 68:48-52; 71:21-24; 74:1-7; 78:37-40; 80:1-16; 96:1-5; 112:1-4; 113:1-5; 114:1-6.

**Strauch, Sameh. *Tafseer Soorah al-Faatiha.* 2nd revised ed. International Islamic Publishing House (IIPH). 36 pp.

This work includes an explanation of the curative effects of Sūrah al-Fātiḥah, an exposition of other names given to it, and a discussion of the issue of whether the beginning words *bi-smi-llāh ir-Rahmān ir-Rahīm* are actually part of the sūrah or not.

**Torres-al Haneef, Iman. *The Qur'an in Plain English: Part 30 with Surah al-Fātiḥah*. UK: The Islamic Foundation. 236 pp.

A translation said to have been made for teaching children.

***al-Tustarī, Sahl ibn 'Abd Allāh (203-283/c.818-c.896). *Tafsīr al-Tustarī* (Great Commentaries on the Holy Qur'ān, Vol. IV). Translated by Annabel and Ali Keeler. Louisville, KY: Royal Aal al-Bayt Institute for Islamic Thought & Fons Vitae Publishing, 2011. lx + 406 pp. Available at http://www.altafsir.com/Al-Tustari.asp and associated webpages.

An early and small Sūfī commentary, it is said to have been compiled by disciples of al-Tustarī not long after his death and written down by the mid-sixth/twelfth century (p. xi).

Biographies of the translators from the website state, "Annabel Keeler obtained her doctorate from Cambridge University in 2001. Her dissertation, revised and expanded, was published in 2006 under the title "Sufi Hermeneutics: The Qur'ān Commentary of Rashīd al-Dīn Maybūdī" She recently completed a research fellowship at Wolfson College, Cambridge, where she now continues her work in the field of Islamic mysticism with a particular interest in the Sufi interpretation of the Qur'ān. Apart from her book on Maybudi's Qur'ān commentary, she has published a number of articles in the field of Islamic mysticism and Sufi hermeneutics. She is currently preparing a monograph of the 9th century mystic Abū Yazīd al-Bisṭāmī. Ali Keeler has spent almost ten years in the Middle East, firstly in the Yemen and then in Damascus, where as well as teaching English, he has studied Arabic, the art of Qur'ānic recitation, aspects of the traditional Islamic sciences, and has read through several classic works of Islamic mysticism with living Sufi masters. He has translated a number of books into English, including "Selected Prayers of the Prophet Muhammad and Great Saints" and "A Tourist Guide to Craq de Chevalier.""

This is an unabridged translation of the original medieval text. Although the translation presents the full text, the original commentary is not a complete one, as al-Tustarī dealt with fewer than 1,000 verses of the Qur'ān. A very scholarly translation with a full documentary apparatus.

**Umm Muhammad (b. 1359/1940). *From the Guidance of Sūrah Yá Sēen*. Jiddah: Abul Qasim Publishing House, 1994. 127 pp.

The cover carries the disclaimer of authorship, "Adapted from the Arabic Sources by Umm Muhammad," but it is nevertheless an authored work.

**Umm Muhammad (b. 1359/1940). *In the Light of Sūrah an-Nūr*. Edited by Saheeh International. Jeddah: Abul-Qasim Publishing House, 2005. 122 pp.

This work contains a brief commentary on Sūrah 24. The writer, an American Muslim woman living in Jiddah, Saudi Arabia, pointedly notes that, as cultivators of each new generation, women, in particular, have been encouraged to study this sūrah with care. She goes on to cite 'Umar bin al-Khaṭṭāb writing to the people of al-Kūfah to tell them, "Teach your women Sūrah an-Nūr." Thus, the commentary is to some extent at least aimed at women.

**Zakaria, Rafiq 1338-1426/1920-2005). *Muhammad and the Quran*. London: Penguin Books, 1991. xiii + 443 pp.

Rafiq Zakaria was an important Indian Muslim scholar and politician. A graduate of Bombay University, he did his doctorate in law at the University of London and was admitted to the bar in England. Subsequently he returned to India, where he served in the legislature of Maharashtra state and later in the parliament of India. He remained active in the field of education in India and continued to live in Bombay.

This book is really a commentary on a large number of selected verses. According to the writer, the verses he selected are one sixth of those in the Qur'ān (p. xi); however, since many of those selected for translation are from the shorter ones, the total proportion of the Qur'ānic text translated here is somewhat less. The translation is virtually pure Yūsuf 'Alī(p. xi); the writer has rarely introduced any new work of his own there. For the commentary, he strongly recommends *Tafhīm al-Qur'an* of Mawdūdī (p. xi). As the writer states that he decided to write this work after reading Salman Rushdie's *The Satanic Verses* in order to counter such anti-Islamic propaganda (p. ix), it is clear that his intended audience consists of the English-reading non-Muslims rather than Muslims. The text includes documentary notes, a bibliography, and an index.

4. Principles (*uṣūl*) of Qur'ān interpretation

This category of literature is extremely important because it registers the interpretive guidelines that scholars have established for explaining the meaning of the Qur'ān. Different writers insist on varying degrees of literalism; figurative interpretation is also found.

**Ahmed, Hasanuddin (b. 1341/1923). *An Easy Way to the Understanding of the Qur'an.* Chicago: IQRA International Educational Foundation, 1989. 2 vols. Reprint New Delhi: Kitab Bhavan, 1989. 2 vols. Also reprinted as *A New Approach to the Study of the Qur'an.* New Delhi: Goodword Books, 2004. 455 pp.

Translated from Urdu.

**Ahmed, Hasanuddin (b. 1341/1923). *Introducing the Qur'an: How to Study and Understand the Qur'an.* New Delhi: Goodword Books, 2004. 348 pp.

**al-Ghazālī, Abū Ḥāmid Muhammad b. Muhammad (450-505/1058-1111). *The Recitation and Interpretation of the Qur'an: Al-Ghazālī's Theory.* Translated by Muhammad Abul Quasem. London and Kuala Lumpur: Kegan Paul, 1979. Reprinted 1982, 1983, 1984. 121 pp.

A translation of Book VIII of al-Ghazālī's *Iḥyā' 'ulūm al-Dīn*, which is entitled "Adāb tilāwat al-Qur'ān." Contains a spirited defense of the right of scholars to interpret the Qur'ān. This translation, which is based on eight different printed texts representing different manuscript traditions, contains an introduction, a large quantity of scholarly notes on the text, a bibliography, and indexes. The Qur'ānic verses cited are given in Arabic as well as English.

**Haqqani, Aboo Muhammmad Abdul Haqq. *An Introduction to the Commentary on the Holy Quran: Being an English Translation of Al-Bayan.* 1975.

**Ibn Taymiyyah, Taqī al-Dīn Aḥmad (661-728/1263-1328). *An Introduction to the Exegesis of the Qur'an.* Translated by Muhammad 'Abdul Haq Ansari. Riyadh: Islamic University of Imam Muhammad Ibn Saud, 1989. 72 pp. Reprinted as *An Introduction to the Principles of Tafseer.* Birmingham, UK: Al-Hidaayah

Publishing & Distribution Ltd. 1414/1993. 65 pp.[196]

A translation of *al-Muqaddimah fī uṣūl al-tafsīr* by the famous Damascene Ḥanbalī scholar of 700 years ago. Ahmad von Denffer uses this work in his section explaining the principles of Qur'ānic exegesis (see below in this category). The translator has provided an introduction (pp. 5-9) and extensive commentary on the text, much of it identifying persons named in the text and evaluating the Ḥadīths that Ibn Taymiyyah has quoted. Such evaluations often refer to the work of Muhammad Nāṣir al-Dīn al-Albānī, which identifies this publication as a Salafī work. Ibn Taymiyyah is usually considered the primary exponent of literalist interpretation of the Qur'ān. However, in this work the reader will find that matters are not so simple, as Ibn Taymiyyah goes into considerable detail about different exegetical principles which he accepts, although he naturally stands as a literalist against those interpretations which seem based only on reason, however well informed (pp. 60-65). Nevertheless, Ibn Taymiyyah gives considerable prominence in this short treatise to the value and necessity of first considering the Arabic language in interpretation (pp. 16-27), thereby tempering his literalism, for considering linguistic issues, including both semantic and rhetorical ones, obviously opens the way to a variety of understandings.

An expanded edition of this same work with commentary is Muhammad ibn Salih al-Uthaymin. *An Explanation of Shaykh al Islam Ibn Taymiyyah's Introduction to the Principles of Tafsir.* Birmingham, UK: Al-Hidaayah Publishing & Distribution Ltd., 2009. 204 pp. Al-'Uthaymīn was a Sa'ūdī Ḥanbalī shaykh. The translator is not named.

**al-Khū'ī, Abū al-Qāsim al-Mūsawī (1317-1413/1899-1992). *The Prolegomena to the Qur'an.* Tr. by Abdulaziz A. Sachedina. New York: Oxford University Press, 1998. [v] + 280 pp.

Abū al-Qāsim al-Khū'ī was an Iranian Ja'farī Shī'ī scholar who lived in Iraq at al-Najaf. He was the Shī'ī marja' al-taqlīd 1390-1413/1970-1992 in succession to Muḥsin al-Ḥakīm, that is, the very highest-ranking of all Ja'farī Shī'ī scholars. During his long life, he specialized in legal studies and suffered persecution and humiliation from the Iraqi regime of Ṣaddām Ḥusayn.

The translator, Dr. Sachedina, is an Iranian scholar who is a professor of Islamic studies at the University of Virginia. He has considerable training in traditional Shī'ī religious studies.

This is a translation of the first part of al-Khū'ī's Arabic work *al-Bayān fī tafsīr al-Qur'an*, which was first published in Beirut in 1974. In this portion of the work, al-Khū'ī deals with the principles of exegesis; the rest of the work that is omitted from the translation is a tafsīr of Sūrah al-Fātiḥah. There is no doubt that this is a highly-learned work in which al-Khū'ī exhibits great virtuosity of scholarship, especially in the areas of philosophy, logic and logical argumentation, and law. The work deals with the miraculous inimitability of the Qur'ān (*i'jāz*), the Prophet's ﷺ

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[196] Skreslet and Skreslet, 58.

miracles in general, the readings (*qirā'āt*) of the Qur'ān and their relationship to the Ḥadīth of the seven *aḥruf*, the complete absence of alteration in the Qur'ān, the collection of the Qur'ān and the early traditions about that, abrogation (*naskh*) in the Qur'ān, and the Shī'ī doctrine of *badā'* or modification in creation, as well as other subjects. Thus, the work provides a rather complete and detailed study of several outstanding issues in Qur'ānic studies from a Ja'farī Shī'ī point of view. Often, the tone is somewhat polemical, refuting the opinions of Christians, orientalists, Sunnīs, and other Shī'īs, especially those who claim alteration in the Qur'ān. Al-Khū'ī not only makes completely clear the Shī'ī rejection of claims that the Qur'ān has ever in any way been altered, but also throws the charge back against the Sunnīs that it is rather they who have opened the door to such ideas with certain of their traditions, such as the assertion by 'Umar b. al-Khaṭṭāb that the so-called "stoning verse" was once part of the Qur'ān. The Shī'ī rejection of the *qirā'āt* of the Sunnīs is also made clear. Furthermore, al-Khū'ī insists that the Qur'ān was already recorded and arranged in the lifetime of the Prophet ﷺ and thus not by any of the Rightly-guided Caliphs, as is usually asserted by Sunnīs. In this assertion, al-Khū'ī tends to agree with the orientalist John Burton in his book, *The Collection of the Qur'an*, published in 1977, as observed by Sachedina (p. 22, n. 31). Al-Khū'ī's treatment of the alleged cases of abrogation in the Qur'ān is especially detailed (pp. 186-253); in it, he follows the modernist trend of denying that anything in the text has been abrogated and presents a careful refutation of the alleged abrogation of the thirty-six most frequently-cited verses in this regard. He does, however, waver somewhat over Qur'ān 58:12 (pp. 243-247). Anyone desiring to study the doctrine of Qur'ānic abrogation in English must read and consider this text.

The translation by Sachedina appears to be competent. There are a few terms which are strangely translated, however, especially "precise" for *muḥkam*, which might be better rendered "solidly established." Likewise, "uninterrupted" for *mutawātir*, which might be better given as "certain" or "universally accepted." Sachedina has also written an excellent introduction which both places the author and his book in their proper context and presents background information on the contents of the book itself. No doubt the book is at quite a high level of Muslim scholarship that will not make it easy for the layman to follow.

**Mahmoud, Mostafa (1340-1430/1921-2009). *Understanding the Qur'an: A Contemporary Approach*. Translated by M. M. Enani. Amana Publications, 2004. 268 pp.

Mustafā Maḥmūd, whose full name is Mustafā Kamāl Maḥmūd Ḥusayn, was born at Shibīn al-Kawm in the Egyptian Nile Delta governorate of al-Minūfiyyah. He was a popular Egyptian television personality who began as a medical doctor, earning his MD in 1953, then turned to a career as a writer from 1960. His writings described how he returned from doubt to faith, and he also wrote numerous works against Marxism and atheism. During the 1970's, he started television programs popularizing science, and finally became a shaykh, continuing to teach on his popular Arabic television program *al-'Ilm wa-al-īmān* (*Science and Faith*). He also founded a well-known mosque in the al-'Agūzah quarter of Cairo with many accompanying social services, including medical ones. His position may definitely be considered rationalist and modernist.

**Maudoodi, Syed Abul A'ala. *An Introduction to Understanding the Qur'an*. Translated by Zafar Ishaq Ansari. Leicester: The Islamic Fopundation, 1408/1988. Reprinted Riyadh: World Assembly of Muslim Youth (WAMY), 1990. 48 pp.

Mawdūdī's famous methodological approach to the study of the Qur'ān. Contains a few notes added by the translator. Anyone can read this work in one sitting.

Another, earlier and different translation of the same work is *Introduction to the Study of the Qur'an*. Delhi: Jamā'at-e-Islami Hind, 1971.

The same work appears also as an added introduction in some versions of the 'Abd Allāh Yūsuf 'Alī translation, where it is 23 pp. long.

**Murad, Khurram (1351-1417/1932-1996). *The Way to the Qur'an*. Markfield, Leicester, UK: The Islamic Foundation, 1985. 144 pp. Reprints 1992, 1999, 2007. Also Durban: Islamic Propagation Centre International, 1985. Also Chennai: Islamic Foundation Trust, 1999. Also Delhi: Islamic Book Service, n. d.

The author was a Pakistani with a modern science education, having obtained a bachelor's in civil engineering at the University of Karachi in 1952 and an MS in the same field at the University of Minnesota in 1958. An active follower of Mawdūdī from 1948, he was the Nā'ib-i Amīr of the Jamā'at-i Islāmī. He was director general of the Islamic Foundation 1978-1986. He published numerous books and edited two journals.

The book contains guidelines to understanding the Qur'ān.

There is an abridged version of this work: Riyadh: International Islamic Publishing, 1990-1998. 23 pp.

**Philips, Abu Ameenah Bilal (b. 1366/1947). *Usool at-Tafseer: The Methodology of Qur'aanic Explanation*. Sharjah, UAE: Dar al-Fatah, 1997. 344 pp. Reprint with same pagination: Kuala Lumpur, A. S. Noordeen, 1423/2002.

A major work of the Jamaican Salafī residing then in the United Arab Emirates, Bilāl Philips, this book is actually a guide to all of the sciences of the Qur'ān rather than simply a treatment of the principles of interpretation. As such, it is quite comparable to Ahmad Von Denffer's work. In specific, there is considerable comment on various specific classical Qur'ān commentaries (pp. 53-71), on translations of the Qur'ān (pp. 73-83), and on Qur'ānic rhetorical features (pp. 245-260) which have no parallel in Von Denffer. The tendency to polemic seen in some of Philips's other work is toned down here, although not entirely absent. There is a glossary (pp. 301-316), index of Qur'ānic verses cited (pp. 317-331), index of Ḥadīths cited (pp. 332-338), and brief bibliography (pp. 339-344).

**Qadhi, Abu Ammaar Yasir (b. 1395/1975). *An Introduction to the Sciences of the Qur'aan*. Birmingham, UK: Al-Hidaayah Publishing and Distribution, 1420/1999. 424 pp.

Abu Ammaar Yasir Qadhi was born in Houston, Texas, to parents from South Asia but completed his primary and secondary education in Jeddah, Saudi Arabia. He graduated with a B.Sc. in Chemical Engineering from the University of Houston, after which he was accepted as a student at the Islamic University of Madīnah. After completing a diploma in Arabic, he graduated with a B.A. from the College of Hadith and Islamic Sciences. He also has completed his M.A. in Islamic Theology (Aqeedah) from the College of Da'wah at the same university and later completed a Phd at Yale. His published works include: *Riyaa: Hidden Shirk; An Introduction to the Sciences of the Qur'an; An Explanation of the Four Principles of Shirk; Du'a: The Weapon of the Believer*; and others. Qadhi's orientation is clearly Salafi, but he has become more academic and less sectarian over time.

Besides dealing with the principles of Qur'ān interpretation, this work attacks the Ash'arīs. Qadhi also attempts to refute hostile orientalist claims about the Qur'ān. Although Qadhi's background is clearly Salafi, he often exhibits complex and nuanced views of other Muslim trends.

**Saeed, Abdullah. *Interpreting the Qur'an: Towards a Contemporary Approach*. London: Routledge, Taylor & Francis Group, 2006. x + 192 pp.

The author is the Sultan of Oman Professor of Arab and Islamic Studies and the Director of the Centre for the Study of Contemporary Islam at the University of Melbourne in Australia. He is the author and editor of a number of books, which include: *Approaches to the Qur'an in Contemporary Indonesia* (2005), *Freedom of Religion, Apostasy and Islam* (co-author, 2004), *Islam in Australia* (2003), *Islam and Political Legitimacy* (2003) and *Islamic Banking and Interest* (1999).

***al-Suyūṭī, Jalāl al-Dīn 'Abd al-Raḥmān (849-911/1445-1505). *The Perfect Guide to the Sciences of the Qur'an: Al-Itqān fi 'Ulūm al-Qur'an*. Vol. 1. Translated by Ḥamid Algar, Michael Schub, and Ayman Abdel Ḥaleem. Reviewed by Osman S. A. Isma'īl al-Bīlī. Reading, UK: Garnet Publishing, Ltd., 2011. 320 pp.

This is a vitally important work by the famous medieval Egyptian Shāfi'ī scholar al-Suyūṭī, who wrote over five hundred books. This is one of his most famous works, a veritable encyclopedia of information about the Qur'ān. The volume translated here covers no more than a quarter of the original work. Hamid Algar, one of the translators, is a well-known English Muslim scholar who taught at the University of California at Berkeley.

**Ushama, Thameem. *Methodologies of the Qur'anic Exegesis*. Kuala Lumpur: A. S. Noordeen, 1416/1995. xii + 222 pp.

A general introduction to tafsīr methodology. This work is by a professor at the

International Islamic University – Malaysia (IIUM).
Notes, bibliography, and index.

**Usmani, Muhammad Taqi (b. 1362/1943). *An Approach to the Quranic Sciences.* Darul Ishaat, 2000. 534 pp.

A complete translation of 'Uthmānī's Urdu-language *'Ulūm al-Qur'an*. The work is divided into two sections, one covering the Qur'ān itself and the other the tafsīr. The first section covers the history of the Qur'ān, refuting doubts that orientalists have expressed, and then turns to the rules of exegesis in the second part. In the first part, the author also discusses the doctrine of abrogation. The work is the product of a very high-ranking scholar in the Deobandi tradition.

**Von Denffer, Aḥmad (b. 1368/1949). *'Ulūm al-Qur'an: An Introduction to the Sciences of the Qur'an.* Leicester: The Islamic Foundation, 1403/1983, reprinted 1985, 1989. 189 pp. Revised ed., 202 pp.

A pioneering work by a German Muslim teaching the principles by which the Qur'ān should be interpreted, as recorded in classical Arabic sources. Knowledge of these principles is really essential for all literate Muslims. It also contains sections dealing with most aspects of the study of the Qur'ān. These subjects include the concept of divine revelation, the transmission of the Qur'ān, the manuscripts and printed editions of the Qur'ān, the form and language of the Qur'ān, the variant readings of the Qur'ān, the occasions of revelation (*asbāb al-nuzūl*), abrogating and abrogated verses (*Nāsikh wa-mansūkh*), and Qur'ān recitation. There is a general description of the tafsīr literature as well as a response to orientalist studies on the Qur'ān, including those of Nöldeke, Blachère, Jeffrey, and Burton. This book has an extensive and detailed bibliography.

The revised edition appears to be little changed except for the inclusion of an additional bibliography. The pagination is nearly the same throughout most of the text, being about a page off from the numbering of the earlier edition.

**Waliyullah [al-Dihlawī], Shah (1114-1176/1703-1762). *al-Fauz al-Kabir fi Usul al-Tafsir: The Principles of Qur'an Commentary.* Translated by G. N. Jalbani (b. 1332/1914). 1st edition. Islamabad: National Hijra Council, 1405/1985. ix + 93 pp.

Shāh Walī Allāh al-Dihlawī was one of the greatest Muslim scholars India ever produced. Most modern Indian and Pakistani Muslims honor his memory, and most present-day scholars of India and Pakistan trace their chains of religious authority through him. He wrote many books in his somewhat short life, a number of which have been translated into English. Although a Ḥanafī by madhhab like most other Indians of the classical and modern periods, his genius led to independent interventions by him on many issues, and he allowed broader interpretations than the followers of the madhhab had recently permitted. He played a great rôle in initiating the revival of Ḥadīth studies in India, a revival which then spread to the rest of the

Muslim world, including the Arab lands. Although he has been said to have been influenced by Wahhābism, his work actually preceded the work of Muhammad ibn 'Abd al-Wahhāb, his contemporary, and his pilgrimage to Makkah took place about 1142-1143/1730-1731, too early for any influence from Ibn 'Abd al-Wahhāb. Most reports about the influence of Ibn 'Abd al-Wahhāb on Indian Islam emanated from the British, who were anxious during their colonization of India to impute Indian Muslim restiveness to outside sources. While Walī Allāh never had to live under British rule personally, as he remained at Delhi as a subject of the ever-shrinking Mogul empire, he was greatly exercised by the increasing British imperial expansion in India and sought ways to revive the Muslim community to oppose the British. Although his religious positions prefigured modern ones in many ways, he retained his devotion to Sufism, which was an important dimension of his work, as appears from his other works on Sufism that appear later in this bibliography.

This book is a short work in four chapters on the principles of interpreting the Qur'ān. It was originally written in Persian and later translated into Arabic and Urdu (Preface), which shows its great importance. The original included a fifth chapter entitled "Fatḥ al-khabīr bi-mā lā budda min ḥifẓihi fī 'ilm al-tafsīr," which was published separately and is not included in this English translation. Generally, Shāh Walī Allāh challenges several of the traditional approaches to interpreting the Qur'ān. He sets very few qualifications for interpretation of the Qur'ān (pp. 40, 42). In long arguments, he dismisses the importance of traditions which state the circumstances that occasioned the revelation of particular verses (*asbāb al-nuzūl*) (pp. 2, 38-44). He says that such traditions are irrelevant to interpretation, because the parochial circumstances that may have led to a particular revelation cannot limit the general impact of God's book. This is consonant with the Ḥanafī position which holds that general prescriptions in the Qur'ān cannot be limited by restricting traditions from outside the Qur'ān. However, he does allow that those Ḥadīths explaining the Qur'ān found in the collections of al-Bukhārī, al-Tirmidhī, and al-Ḥākim al-Naysābūrī ought to be studied and understood for proper Qur'ān interpretation (p. 44).

Most interestingly, this is the work that contains Shāh Walī Allāh's long discourse on abrogation (*naskh*), in which he examines the twenty-one cases of Qur'ānic verses said by al-Suyūṭī to have been abrogated and dismisses most of them (pp. 29-38). In doing so, he represents a modern trend of interpretation that not only sees the Qur'ān as more of a whole but also tends to limit abrogation to very few cases or to deny it altogether. Indeed, in a note on the text (p. 38 fn. 2), the translator Jalbani suggests that Shāh Walī Allāh did not believe in abrogation at all, although the text itself suggests that he still allowed five verses to be considered at least partially abrogated.

Elsewhere, the author expounds the idea that the abbreviated letters at the beginning of some of the sūrahs themselves contain, in mystical shorthand, summaries of the contents of the sūrahs (pp. 82-84). This view would not win wide support among the 'ulamā' today.

Unfortunately, the translation is in rather poor English and is sometimes difficult to follow or even incomprehensible. This crucially important methodological work certainly deserves a better translation. The work includes footnotes showing sources of some of Walī Allāh's quotes and also has an index.

Another, better, and more extensively documented translation of the same work is Shāh Waliyyullāh. Al-Fawz al-Kabīr fī Uṣūl at-Tafsīr: The Great Victory of Qur'ānic Hermeneutics: A Manual of the Principles and Subtleties of Qur'ānic Tafsīr, translated by Ṭāhir Maḥmood Kiānī. London: Ta-Ha Publishers, Ltd., 2014. 225 pp.

**Zarabozo, Jamaal al-Dīn M. (b. 1379 or 1380/1960). *How to Approach and Understand the Qur'an*. Boulder, CO: Al-Basheer Publications and Translations, 1999. vii + 291 pp.

A large work by the American Salafī residing in Boulder, Colorado.

5. Books about the history of the Qur'ān and the history of its interpretation

**Abdul, Musa O. A. *The Qur'an: Shaykh Tabarsi's Commentary*. Lahore: Sh. Muhammad Ashraf, 1977. vii + 239 pp.[197]

Mostly an analysis of the famous commentary by the outstanding Shīʿī exegete of the Middle Ages formerly known as al-Ṭabarsī, now corrected to al-Ṭabrisī (468-548/1075-1153), this work also contains some considerable translated excerpts from that commentary.

**Ali, Muhammad Mohar. *The Qur'an and the Latest Orientalist Assumptions*. 1999. 59 pp.

**Khalifa, Mohammad (b. 1348/1929). *The Sublime Qur'an and Orientalism*. London and New York: Longman, 1983. xviii + 262 pp.

The author is an electrical engineer who resided in Canada. The book reviews some non-Muslim translations of the Qur'ān's meaning in English and caustically criticizes all of those cited (pp. 64-79).

**al-Azami, Muhammad Mustafa. *History of the Qur'anic Text from Revelation to Compilation*. UK Islamic Academy, 2003. 376 pp.

**Bennabi, Malek (1323-1393/1905-1973). *The Qur'anic Phenomenon: An Essay of a Theory on the Qur'an*. Expanded ed. Tr. by Mohamed El-Taher El-Mesawi. Kuala Lumpur: Islamic Book Trust and The Other Press, 2001. pp. 298.

**Al-Imam, Ahmad 'Ali. *Variant Readings of the Qur'an: A Critical Study of Their Historical and Linguistic Origins*. Herndon, VA: IIIT (International Institute of Islamic Thought), 2007. 190 pp.

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[197] Skreslet and Skreslet, 65-66.

**Javed Jamil (b. 1377/1958). *The Essence of the Divine Verses: A Systematic Study of the Holy Qur'an*. 1st ed. Saharanpur: Mission Publications, 2002. 448 pp.

This writer, the head of an ecumenical organization called PEACE, is a clinician by profession. He "has been actively advocating and promoting a lifestyle suited to the emergence and sustence of grand peace which encompasses all spheres of man's life."

**Mattson, Ingrid. *The Story of the Qur'an: Its History and Place in Muslim Life.* Wiley-Blackwell, 2007. 272 pp.

Ingrid Mattson is a prominent formerly Catholic Canadian Muslim born and raised in Ontario. She embraced Islam at the end of her undergraduate studies in philosophy and the fine arts at the University of Waterloo in Ontario. She took her Ph.D. at the University of Chicago in 1999 and was until 2012 a professor at the Macdonald Center for Islamic Studies and Christian-Muslim Relations at Hartford Seminary. She has also been the President of the Islamic Society of North America since 2006, becoming the first woman to lead that organization.

Her book describes the history of the Qur'ān but mostly dwells on its reception and use among the Muslims throughout history, a rather neglected subject. The book is apparently intended to be a usable as a college textbook.

**Rida, Muhammad Rashid (1282-1354/1865-1935). *The Muhammadan Revelation.* Translated by Yusuf Talal DeLorenzo. Alexandria, VA: Al-Saadawi Publications, 1416/1996. xi + 148 pp.

The main purpose of this work is to defend the divine origin of the Qur'ān. But in order to do this, the author points out many of the Qur'ān's benefits to humanity, whereby it becomes to some extent an exposition of Islam in the face of Christian orientalist criticism. The author was a famous Lebanese who had a traditional Muslim education and moved to Cairo, where he became attached to the famous Egyptian mufti Muhammad 'Abduh. Because of 'Abduh's desire for reform, which Riḍā shared, the pair have often been portrayed as liberal apostates to freemasonry. However, such charges go too far, and Riḍā was in any case definitely more conservative and less politically quiescent than 'Abduh. While he adopted many modernist positions as well, he also was a factor in the revival of the Ḥadīth in the Arabic-speaking world. The book has introductions, including one by Ṭāhā Jābir al- 'Alwānī of the International Institute of Islamic Thought in Herndon, VA, and a brief table of contents but no index. There are only sixteen footnotes.

**Saeed, Abdullah. *The Qur'an: An Introduction*. Abingdon, UK: Routledge, 2008. xiv + 258 pp.

A general introduction covering history, contents, themes, exegesis, translations, and relations of the Qur'ān with other scriptures.

**Tabataba'i, M[uhammad] H[usayn] (1321-1401/1903-1981). *The Qur'an in Islam: Its Impact and Influence on the Life of Muslims.* Translated by Assadullah ad-Dhaakir Yate. Edited by David Elisha. 1st ed. London: Zahra Publications, 1987. 119 pp.

This work was originally before 1961 written in Persian as *Qur'an dar Islām*. It stands as part of a trilogy by the author. The translator completed the translation in 1986. The book is most important for its statement of Ṭabāṭabā'ī's principles of Qur'ānic exegesis (*uṣūl al-tafsīr*), which take up pp. 25-61.

6. Topical commentaries and guides to the contents of the Qur'ān

This category includes a listing of some of the major modern non-traditional commentaries on part or all of the Qur'ān that follow a topical rather than a verse-by-verse treatment. This type of treatment has generally not been recognized as part of the traditional genre of tafsīr, but nevertheless may become very important for modern Muslim understanding of the Qur'ān's meaning.

**Abdel Haleem, Muhammad [A. S.]. *Understanding the Qur'an: Themes and Style.* London: I. B. Tauris, 1999. viii + 228 pp.

The author is an Egyptian professor in London, UK.

**Abdul-Raof, Hussein. *The Qur'an Outlined: Theme and Text.* 158 pp.

**Afridi, Mohammad Razi Khan, and Mohammad Ilyas Navaid. *Encyclopaedia of Quranic Studies.* New Delhi: Anmol Publications, 2006. 26 vols. 10,758 pp.

Mohammad Razi Khan Afridi is one of the 'ulamā' and an academic, scholar, and theologian of Aligarh Muslim University in Uttar Pradesh, India. A senior member of the teaching faculty, he has been on foreign tours, in Middle East and elsewhere, as a keen observer of Islamic movements. Holder of an M.A. and M.Th. in theology (Islamic religious studies), he is well-versed in the Arabic, English, Persian, Urdu and Hindi languages. He started his career as a student at Rampur.

Dr. Mohammed Ilyas Navaid, a distinguished scholar and academic, is also a senior member of teaching faculty at Aligarh. An M.A. and Ph.D., he is a writer and a prolific poet who is competent in the English, Persian, Urdu and Hindi languages. This huge work would seem even to surpass Syed Anwer Ali's commentary, discussed above, in size. Unlike that work, however, this seems to be a book about the Qur'ān rather than a commentary as such. Advertising suggests that the work's individual volumes can stand on their own. The work's contents include: Vol. I. Fundamentals Under Quran: Preface. 1. Divine book. 2. Search for truth. 3. Quran's historic role. 4. Compilation of Quran. 5. Quran's style. 6. Reason and logic. 7. Knowledge and vision. 8. Ideal morality. 9. Islamic institutions. 10. Learning under Quran. 11. Fundamentals of faith. 12. Salat. 13. Saum. 14. Hajj. 15. Jihad. 16. Arab institutions. 17. Institution of libraries. 18. Institution of polity. 19. Institution of education. 20. Institutions of economy. 21. Issues at stake. Bibliography. Index.

Vol. II. Quran : Historical Aspects: Preface. 1. Prophets of Quran. 2. Verification by Quran. 3. History of Holy Quran. 4. Interpretations of Quran. 5. Father of human beings. 6. Master of ark. 7. Prophets Hud and Salih ؑ. 8. Prophet Ibrahim ؑ. 9. Prophet Lut ؑ. 10. Prophets Ishaq and Yaqub ؑ. 11. Prophet Yusuf ؑ. 12. Prophet Shoaib ؑ. 13. Prophet Yunus ؑ. 14. Prophet Ayub ؑ. 15. Prophet Musa ؑ. 16. Prophets Yusha, Ilyas and Hizqail ؑ. 17. Prophet Shamuil ؑ. 18. Prophet Daud ؑ. 19. Prophet Sulaiman ؑ. 20. Prophets Uzair, Zakriya and Yahya ؑ. 21. Prophet Isa ؑ. 22. Hadrat Al-Khidhr ؑ. 23. Hadrat Zul-Kifl ؑ. 24. The last Prophet ؑ. 25. Attainment of Prophethood. 26. Greatest preacher. 27. Ideal leader. 28. History in Quran. 29. Other Holy lives. 30. Early battles. 31. Message of truth. Bibliography. Index.

Vol. III. Islamic Ideology Under Holy Quran: Preface. 1. The principles. 2. Basic sources. 3. Message for mankind. 4. Morality under Quran. 5. The traditions. 6. Functional aspects. 7. No discrimination. 8. Mystic thoughts. 9. Heavenly perception. 10. Propagation of faith. 11. Impacts on polity and society. 12. Concept of political system. 13. Rejection of monarchy. 14. Perception of battles. 15. Economic dimensions. 16. An ideal Muslim. 17. The ideals. 18. Model life. Bibliography. Index.

Vol. IV. Quranic Perceptions: Preface. 1. Revealed massage. 2. God's message. 3. Quran, the revealed book. 4. Translation of Quran. 5. Learning Holy Quran. 6. Learning under Quran. 7. Religion revealed. 8. Quran's language. 9. Quran's domain. 10. Analysis of a part. 11. Quran's objectives. 12. Final faith. 13. Almighty supreme. 14. Holy Prophet. 15. Different commands. 16. The best creation. 17. Man's world. 18. Other world. 19. Various nations and cultures. 20. Muslims and non-Muslims. 21. Polity under Quran. 22. Quranic law and justice. 23. Misunderstood faith. Bibliography. Index.

Vol. V. Quranic Wisdom: Preface. 1. Descent of Quran. 2. Nomenclature of Quran. 3. Quranic sequence. 4. Compilation and preservation of Quran. 5. Quotations from Holy Quran. 6. Art of recitation. 7. Quran, a literary miracle. 8. Beauty of Holy Quran. 9. Conception of God. 10. Divine guidance. 11. Hikmah and the Quran. 12. Roots of Hikmah. 13. Teaching Hikmah. 14. Significance of Hikmah. 15. Religious thoughts. 16. Wise man's training. 17. Islamic way of life. 18. Islam as a system. 19. Islamic fundamentals. 20. Almighty's command. 21. The humanbeings. 22. Apparent verification. 23. Noble objectives. 24. Science and religion. 25. Reasons of decline. Bibliography. Index.

Vol. VI. Quranic Commands: Preface. 1. The almighty and Quran. 2. Concept of God. 3. Almighty supreme. 4. Great creator. 5. The divine book. 6. Quranic views. 7. Integrated revolution. 8. Quranic call. 9. Divine message. 10. The angels. 11. Graciousness in divine setting. 12. Graciousness in human setting. 13. Creation of life. 14. Resurrection of mankind. 15. Spirit and man. 16. Nature of man. 17. Society under Quran. 18. Economy under Quran. Bibliography. Index.

Vol. VII. Reasoning and Consensus under Quran: Preface. 1. Concept and nature of reasoning. 2. Perception of reasoning. 3. Elaboration and explanation. 4. Reasoning and logic. 5. Value oriented jurisprudence. 6. Rules of preference. 7. Doctrine of abrogation. 8. Concept and nature of Ijma. 9. Reasoning for consensus. 10. Scholarly merits. 11. Perception and dimensions of Ijtihad. 12. Jurisprudence and reasoning. 13. The jurisprudence. 14. Merits of legist. 15. The legislation. 16. Point of maturity.

17. Significance of expression. 18. New perspective. 19. Concept of Holy War. 20. Legal goals. 21. Mode of practice. 22. Sources of Islamic law. Bibliography. Index.

Vol. VIII. Quran and Customs: Preface. 1. Quranic view of marriage. 2. Significance of marriage. 3. Women's status. 4. Marriage under Shariat. 5. Different aspects of marriage. 6. Duties of husband and wife. 7. Essential evil. 8. Rituals of birth. 9. Behaviour with children. 10. Property distribution. 11. Hereditary rights. 12. Inheritance rules. 13. The veil. 14. Marriage in tradition. 15. No discrimination. Bibliography. Index.

Vol. IX. Lawful and Unlawful under Quran: Preface. 1. Lawful and unlawful. 2. Gifts of God. 3. Provisions for society. 4. Routine of life. 5. Rules for private life. 6. Significance of wealth. 7. Forbidden items. 8. The property. 9. Owning property. 10. Global law. 11. The change. 12. Marital bonds. 13. Implementation of law in Egypt. Bibliography. Index.

Vol. X. Quran on Science: Preface. 1. Introduction. 2. Tradition of science. 3. Scientific wisdom. 4. Quran on science. 5. Quran on universe. 6. Quranic view on creation. 7. Creation of the universe. 8. Quran's verdict. 9. Quran on gravitational collapse. 10. Quran on stars and planets. 11. Space life. 12. Quran on life. 13. Streams of science. Bibliography. Index.

Vol. XI. Spirit of Quran: Preface. 1. Firm faith in Allah. 2. The beliefs. 3. Basis of belief. 4. Basic faith. 5. Concept of the holy book. 6. Process of thinking. 7. Moral aspects. 8. Truth and ethics. 9. Best deeds. 10. Human heart. 11. Creator and man. 12. Topics in Holy Quran. 13. The explanations. 14. Finality of Prophethood. 15. The gems. 16. Concept of law. 17. Books on Quran. 18. Quran and women. 19. Social disorder. 20. Faith and compliance. 21. Who is a real Muslim? 22. Non-Muslims' review. 23. Work by non-Muslims. Bibliography. Index.

Vol. XII. Basics of Faith under Quran: Preface. 1. Concept of Quran. 2. Essence of faith. 3. Historical backdrop. 4. Basic beliefs. 5. Fundamentals of faith. 6. Divine book. 7. Ideology of faith. 8. Quranic verses. 9. Concept of God. 10. Holy Prophet. 11. Quranic values. 12. Truth revealed. 13. Truth and reality. 14. Allah-o-Akbar. 15. Kun. 16. 'As-saa'. 17. Ash-shams. 18. Fundamental practices. Bibliography. Index.

Vol. XIII. Quran: Perfect Code: Preface. 1. Supremacy of Quran. 2. Quranic religion. 3. Teachings of Quran. 4. Belief in almighty. 5. Parting thoughts. 6. Pillars of faith. 7. The Holy model. 8. Quranic concept of society. 9. Islamic festivals. 10. Human rights in Islam. 11. Justice in Quran. 12. Economy in Quran. 13. Science in Quran. 14. Superior creation. 15. Ecology in Quran. 16. Extra-marriage and sex. Bibliography. Index.

Vol. XIV. Islamic Philosophy under Quran: Preface. 1. Quranic philosophy. 2. Philosophical backdrop. 3. Quranic ideology. 4. Knowledge on record. 5. Islamic intellect. 6. Treasure of knowledge. 7. Philosophical foundation. 8. Various dimensions. 9. Foundation of knowledge. 10. Fundamental ideas. 11. The faith. 12. Holy ideal. Bibliography. Index.

Vol. XV. Quran and Bible: Preface. 1. Historical revolution and Quran. 2. Acknowledgement of Quran. 3. Biblical traditions. 4. The comparison. 5. Teaching of Quran. Bibliography. Index.

Vol. XVI. Society under Quran: Preface. 1. Quranic verdict. 2. Quran on parents. 3. Quran on children. 4. Quran on relatives. 5. Ideal society. 6. Ideal life. 7. Social guidelines. 8. Way of life. 9. Routine life. 10. Social behaviour. 11. Duties in society. Bibliography. Index.

Vol. XVII. Family Life under Quran: Preface. 1. Family and marriage. 2. Divorce in Islam. 3. Parent's status. 4. Women's status. 5. Duties of wife. 6. Children's position. 7. Children's care. 8. Social manners. 9. Moral obligations. Bibliography. Index.

Vol. XVIII. Morality under Quran: Preface. 1. Islamic morality. 2. Quranic verdict. 3. Perceptions in Quran. 4. Moral perceptions. 5. Moral values. 6. Moral conduct. 7. Moral philosophy. 8. Basis of morality. 9. Ethical development. 10. Thoughtful conduct. 11. Brotherhood in faith. 12. Practical dimensions. 13. Ideal social norms. Bibliography. Index.

Vol. XIX. Polity under Quran: Preface. 1. Quranic verdict. 2. Quran and Hadith. 3. Basic issues. 4. Notions and percepts. 5. Historical background. 6. Gradual growth. 7. Sovereign is Allah. 8. Exemplary character. 9. Statutory foundations. 10. Islamic governance. 11. Codes of governance. 12. Chief's responsibilities. 13. Prophet's deputies. 14. Administrative dimensions. Bibliography. Index.

Vol. XX. Governance under Quran: Preface. 1. Perception of governance. 2. Regulated governance. 3. Rule of law. 4. Holy Prophet, as the ruler. 5. True descendents. 6. Concept of kingdom. 7. Political developments. 8. Governance for peace. 9. The jurisprudence. Bibliography. Index.

Vol. XXI. Economy under Quran: Preface. 1. Quranic basis. 2. Islamic economy. 3. Economic order in Islam. 4. Financial system in Islam. 5. Traditional background. 6. Journey of economy. 7. Perception of tax. 8. Fundamental issues. 9. Concept of Zakat. 10. Interest-free banks. 11. Status of bank. 12. Banking without interest. 13. Sales provisions. 14. Partnership under Shariat. Bibliography. Index.

Vol. XXII. Education under Quran: Preface. 1. Educational philosophy. 2. Educational foundations. 3. Principles of education. 4. Concept of knowledge. 5. Primary education. 6. Educational objectives. 7. Educational angles. 8. Education under Quran. 9. Education by Holy Prophet. 10. Educational techniques. 11. Teaching methods. 12. Significance of learning. 13. Various educational streams. 14. Development of curriculum. 15. Educational effects. 16. Encouraging education. 17. Educational progress. 18. Education for Muslims. 19. Female education. 20. Role of human behaviour. 21. Role of sports. 22. Role of family. 23. Demerits of education system. Bibliography. Index.

Vol. XXIII: Law under Quran: Preface. 1. Islamic concept of law. 2. Quran and Hadith, original sources. 3. Traditional backdrop. 4. Dimensions under Quran and Hadith. 5. Various laws under Quran and Hadith. 6. Laws from tradition. 7. Criminal law. 8. Criminal practices. 9. Legal factors. Bibliography. Index.

Vol. XXIV. Peace under Quran: Preface. 1. Perception of peace. 2. Promotion of peace. 3. Growth of peace. 4. Basic principles of peace. 5. Basis of peace. 6. Peace at last. 7. War not preferred. 8. Peaceful planet. 9. Lesson from the Holy Prophet. 10. Perfect model. 11. Pious models. 12. Standard bearers. 13. War under compulsion. Bibliography. Index.

Vol. XXV. Dictionary of Holy Quran, Part I: A to M.
Vol. XXVI. Dictionary of Holy Quran, Part II: N to Z.

**al-'Anani, Hasan. *Freedom and Responsibility in Qur'anic Perspective.* American Trust Publications. 217 pp.

**al-Fandī, Muhammad Jamāl al-Dīn. *On Cosmic Verses in the Quran* (Studies in Islam Series, No. 3). Translated by Ismail Cashmiry. Revised by Shawki Sukkary. Cairo: Supreme Council for Islamic Affaris, 1961. 81 pp.

A translation of *Min al-āyāt al-kawniyyah fī al-Qur'an al-Karīm.*

**al-Ghazālī, Muhammad (1335-1416/1917-1996). *A Thematic Commentary on the Qur'an.* Kuala Lumpur: A. S. Noordeen. 775+ pp.

Shaykh Muhammad al-Ghazālī was one of the most influential Muslim scholars of his time, both as an author and a preacher. Born in the governorate of al-Buḥayrah in Egypt, he received his schooling at the Alexandria Religious Institute before entering the Faculty of Uṣūl al-Dīn at the University of al-Azhar. In 1362/1943, al-Ghazālī was appointed imam and lecturer at al-Maktabah al-Khaḍrā' in Cairo. He later became a prominent member of the Muslim Brotherhood and a close associate of Ḥasan al-Bannā. Subsequently, his work for Islam extended over many parts of Africa, Asia, Europe, and America, as well as the Arab countries. Between 1391/1971 and 1410/1989, al-Ghazālī rose through the ranks of the Egyptian Ministry of Awqaf, to become Undersecretary for Islamic Da'wah. However, his very popularity with the masses rendered him less popular with the political authorities, and he was removed as the preacher at the masjid of 'Amr ibn al-'Āṣ in Cairo about 1394/1974 and not allowed to preach further in Egypt. Afterwards, his academic career included spells of teaching at the universities of Umm al-Qurā (Makkah) and Qatar, and he served as a Chairman of the Academic Council, first of al-Amīr 'Abd al-Qādir University in Constantine, Algeria, and later of the International Institute of Islamic Thought in Cairo. Al-Ghazālī published over sixty books, several of which have been published in translation. He received many awards in recognition of his contribution to learning and preaching. He died while attending the National Folk Festival in al-Riyadh, Saudi Arabia and was buried in al-Madīnah.

This work, entitled in Arabic *al-Tafsīr al-mawḍū'ī li-ṣuwar al-Qur'an al-Karīm*, is perhaps al-Ghazālī's most important and also his last, written near the end of his life. In it, al-Ghazālī describes the major themes he finds in each sūrah and shows how they are expounded in the text, instead of engaging in the traditional verse-by-verse commentary. This is a significant departure and shows the influence of discourse analysis that is now widespread everywhere in literary studies. This work is al-Ghazālī's primary work of Qur'ān commentary.

A different, abridged translation of the same work is: Muhammad al-Ghazālī. *Journey through the Qur'an: The Content and Contexts of the Surahs.* Abridged by Abdalhaqq Bewley. Tr. by Aisha Bewley. London: Dar at-Taqwa, Ltd . 580 pp.

**Hamid, Eltigani Abdelgader. *The Quran and Politics: A Study of the Origins of Political Thought in the Makkan Quran*. Herndon, VA: International Institute of Islamic Studies (IIIT), 2004. 225 pp.

**Husain, Imam Rashid. *Quranology: The Practical Solution to the World's Problems and Crisis*. London: Ta-Ha Publishers, Ltd., 1407/1987. x + 196 pp.

The author was born in Tamale, Ghana. He studied at the University of Algiers until 1977, then became a secondary school teacher at Tamale. Subsequently, he became chief imam to the Ghanaian armed forces.

The work contains a classification of the contents of the Qur'ān, including a brief guide to the contents of the sections of different sūrahs. The writer appears to base himself on the Qur'ānic narration of Warsh from Nāfi', which is used in North and West Africa. The work contains some highly speculative explanations based on scientism, reading more into the text than has been traditionally justified or accepted. No index.

**Kidwai, Abdur Raheem. *The Qur'an: Essential Teachings*. Leicester: The Islamic Foundation, 2005. 192 pp.

This work, by the Indian professor from Aligarh Muslim University who contributed to a number of the larger projects documented above in this guide, explains certain key concepts of the Qur'ān, in each case starting from a verse or verses of relevance. The concepts covered include Allah, the messengers, the Prophet Muhammad ﷺ, life and afterlife, the Qur'ān, the unseen, creation, mankind, prayer (ṣalāh), fasting, charity, pilgrimage, believers, the straight way, obligations toward others, parents, children, spouses, good social behavior, and supplications.

**Mawdūdī, Abul A'la (1321-1399/1903-1979). *Four Basic Quranic Terms*. 103 pp.

**Merchant, Muhammad Valibhai. *A Book of Quranic Laws: An Exhaustive Treatise with Full Quranic Text on (1) The Doctrine of the Unity of God (2) Prayers & Alms (3) Fasts (4) Hajj (5) Food, Drinks, and Gains--Lawful and Unlawful (6) Marriage (7) Divorce (8) Inheritance (9) Usury and (10) Purdah*. Lahore: Sh. Muhammad Ashraf, [1947]. vi + 232 pp. Reprint 1960. viii + 194 pp. Also 1968. viii + 205 + [1] pp. Also 1971, 1977, 1991, 1998. Also New Delhi: Kitab Bhavan, 1981, 1987. vi + 232 pp..

**Mohammad, Nazar. *Commandments by God in the Quran*. 776 pp.

This work tries to isolate all the actual commandments enjoined by Allāh on the

Muslims in the Qur'ān, organizing them under thirty subject headings. No Arabic texts.

**Murad, Khurram (1351-1417/1932-1996). *Key to al-Baqarah: The Longest Surah of the Qur'an* (Treasures of the Qur'ān Series No. 1). Markfield, Leicester, UK: The Islamic Foundation, 1417/1996. 36 pp.

This work divides the contents of Sūrah al-Baqarah into seven sections according to theme. Thus, it constitutes part of the movement to analyze the Qur'ān in terms of its cohesive narratives, that is, to view the text as a narrative unity.

**Osman, Fathi [M] (1347-1431/1928-2010). *Concepts of the Qur'an: A Topical Reading*. 1st ed. Los Angeles: Multimedia Vera International Publications, 1997. 990 pp. 2nd rev. ed. 1999. xvii + 1012 pp.

Fathi Osman was a famous Egyptian Muslim scholar who lived in Southern California. He studied history and law in Egypt and obtained his Ph. D. from Princeton University. He was the editor of the Muslim newsmagazine *Arabia: The Islamic World Review*, published in London, UK, 1981-1987.

This book, which is the major work of the author, introduces Qur'ānic texts and then comments on them, but the arrangement is by topic and not in the order of the Qur'ānic text. Thus, after introducing al-Fātiḥah (pp. 22-24), Osman moves on to the subjects of faith (25-577), subdividing it into belief about the our world (25-128), worlds of beings unseen by us (129-187), the One God (188-246), the afterlife (247-301), and God's messengers, including the Qur'ānic prophets (302-577). This is followed by teachings about worship (578-666) and moral values and manners (667-733). A large section of the work then covers law or Sharī'ah (667-998), including general principles (734-766), moral prescriptions about government and rule (767-774), socio-economic justice (775-805), relations with non-Muslims and human rights (806-835), family law (836-895), civil and commercial dealings (896-937), penalties (938-963), and finally a return to universal human relations (964-998). The last section contains Qur'ānic supplications (999-1005). A brief appendix distinguishes the Makkan from the Madīnan verses (1008-1012). Unfortunately, the work lacks either a general index or an index of the verses and has only a table of contents (ix-xv). The translation of the verses is borrowed partly from several earlier translations, especially Muhammad Asad, but ultimately is Osman's. Many verses are omitted from the translation and commentary if they merely repeat information, though their numbers are cited with the commentary of the relevant verse. The amount of commentary compared to the Qur'ānic text varies a great deal. The viewpoint, as one might expect, could in general be characterized as modernist and liberal.

**Rahman, Afzalur. *Quranic Sciences*. London: The Muslim Schools Trust, 1401/1981. iv + iv + 332 pp.

A work which demonstrates how the Qur'ān describes or anticipates much of modern knowledge about science, including social science.

**Rahman, Fazlur (1337-1408/1919-1988). *Major Themes of the Qur'an*. Minneapolis: Bibliotheca Islamica, 1980. xvi + 180 pp.

A book about the Qur'ān by the famous Pakistani intellectual who was expelled from Pakistan and ended up as a professor at the University of Chicago.

**Saleem, Sabiha. *Themes of the Qur'an: What Does the Qur'an Say to Us?* London: Ta-Ha Publishers, Ltd., 2003. 269 pp.

Sabiha Saleem is an Indian medical doctor born in Aurangabad in India who graduated from the Osmania University's Medical College in Hyderabad, Deccan. Later, she practiced in both the US and the UK, where she ultimately settled. There, she founded the Lewisham and Kent Islamic Center and taught Islamic subjects. She also has hosted sessions on the tafsīr of the Qur'ān conducted by Maqbool Hashimi since 1978.

The author worked on this book 1994-2000. Intended perhaps to broaden the horizons of new Muslims about the scope of the Qur'ān's applicability, the book begins with large chapters on belief (*īmān*), practice (*islām*), and right-doing (*iḥsān*), following the order of the Ḥadīth of Jibrīl. These three subjects take up over half of the book. The remaining chapters deal with the creation and Allāh's swearing oaths by His creations, people, good and bad behavior, sharī'ah, miscellaneous subjects, and du'ā'. The work has a table of contents and a glossary but no index.

**Sherif, Faruq A. (b. 1325/1907). *A Guide to the Contents of the Qur'an*. Revised edition. Reading: Ithaca Press (also in paperback from Garnet Publishing), 1995. ix + 245 pp.

This is a major subject-by-subject commentary on the Qur'ān as well as a description of its contents by a modern Muslim. Its greatest use is certainly that it enables one to find most of the verses dealing with a particular topic, as it cites them under sixty-eight topic headings. However, each topic is laid out with a brief prose description, not in tabular form. The descriptions usually take a single view of the meaning of each verse or section of the Qur'ān, most often following the main traditional explanation. Although the writer promises to be entirely objective and merely to report the contents of the Qur'ān without any interpretation, such objectivity of course is quite impossible. Sometimes there are signs of a modernist tendency, as in p. 18 n. 3, which seems to lean rather much toward questioning the authority of the Sunnah. There is little documentation, and contemporary discussions about the historical validity of various reports are not dealt with. The division of the sūrahs into Makkan and Madīnan is taken as absolute and established (pp. 5-13), even though there is plenty of doubt about the actual assignment of certain sūrahs to one period or the other and even though many of the longer sūrahs are thought to be composites containing material from both periods. An oddly unflattering portrait of the Prophet is presented (pp. 10-12). Indeed, on p. 10 the writer states, "In the face of his Meccan persecutors, the Prophet, having no power to react otherwise than by words, *gave vent to his rancour* by reciting verses in which Allah uttered curses and threats against them" (emphasis added). This would seem to lean toward a materialist historical explanation of the Prophet's actions as derived from personal emotional stress, which conflicts with the usual Muslim understanding that his actions were guided by Allāh. Also, the citation of G. H. Jansen's *Militant Islam* as a source (p. 18 n. 3, p. 218 n. 16) does not inspire confidence, for that work is a secondary source that repeats a widespread, unfavorable non-Muslim analysis of contemporary Islam that cannot be taken seriously by a Muslim. Also, why should Muslims rely on non-Muslim writers for guidance about religion? The writer strangely prefers the term "Moslem" rather than "Muslim" throughout, although English-speaking Muslims use the latter, not the former. The sūrahs in it are numbered by Roman and verses by Arabic numerals, as in Pickthall. Although the author says (p. 19 n. 7) that he is using the verse numbering of the Cairo version of 1923 instead of the obsolete, orientalist Flügel edition, his verse numbering still seems to be irregular and is off by as many as six verse numbers in Sūrah al-Baqarah. Despite these problems, the book is clearly of value for covering the contents of the Qur'ān comprehensively and briefly, as well as for identifying many of the verses that have been cited over the centuries as proof texts for Muslim beliefs and practices.

A much smaller earlier edition with the same title and from the same publisher came out in 1985. 165 pp. This earlier version is clearly superseded by the new version.

***al-Wahidi an-Naisaburi, Abu al-Hassan Ali ibn Ahmad (d. 468/1076). *Reasons & Occasions of Revelation of the Holy Quran*. Translated by Adnan Salloum. Beirut: Dar al-Kotob al-Ilmiyah, 1999. 557 pp.

Al-Wāḥidī was an Iranian Shāfi'ī scholar who both was born and died in Naysābūr. During his life he traveled and received the favor of the Saljūq prime minister, Niẓām al-Mulk, who was also a Shāfi'i. In classical times, al-Wāḥidī was most famous for his Qur'ān commentaries, two of which have been published but not translated.

The book by which al-Wāḥidī is best known today, however, is that translated here: his *Asbāb al-nuzūl*, the most famous of the books on the occasions of revelation. This book has a wide circulation in Arabic today, especially because of the desire of many Muslims to learn more about the Qur'ān. Mainly a recitation of relevant Ḥadīths, al-Wāḥidī's book tries through citing them to establish the time and the circumstances of the revelation of numerous Qur'ānic verses.

In this translation, the Arabic original and the English translation are presented on facing pages.

A revised version of this translation is *Reasons & Occasions of Revelation of the Holy Quran: English-Arabic Text*. New edition. Beirut: Dar al-Kotob al-Ilmiyah, 2008. 616 pp.

A completely different and elegant translation is: [ʿAli ibn Aḥmad al-Wāḥidī.] *Al-Wāḥidī's Asbāb al-nuzūl (Great Commentaries on the Holy Qur'an,* Volume III). Tr. by Moukrane Guezzou. Gen. ed. Yousef [Waleed] Meri. Amman: Royal Aal al-Bayt Institute for Islamic Thought, and Louisville, Fons Vitae, 2007. 304 pp. Also available complete at http://www.altafsir.com/WahidiAsbabAlnuzul.asp .

The translator Guezzou is an Algerian. The Qur'ānic verses are presented only in Arabic while al-Wāḥidī's comments are only rendered in English. The whole is divided into small webpages to discourage copying.

7. Books about the qualities of the Qur'ān

This includes *faḍā'il* literature and other miscellaneous works, including polemical ones.

**Abdul Latif, Syed, *The Mind Al-Qur'an Builds*, Kuala Lumpur: Islamic Book Trust (A. S. Noordeen), n. d. 150 pp.

This would seem to be a modernist work by the well-known follower of Abū al-Kalām Āzād, Abdul Latif of Hyderabad, Deccan. The writer vows to let the Qur'ān "speak for itself unhindered by its medieval associations." This version of the work includes two chapters taken from *Islamic Cultural Studies*, another work of the author, and a comprehensive index.

**Abu-Hamdiyyah, Mohammad. *The Qur'an: An Introduction*. London: Routledge, 2000. x + 136 pp.

The author was a professor of chemistry at the University of Kuwait 1973-1990 and was retired by 2000. His wife, to whom the book is dedicated, would appear to be of Anglophone origin.

***al-Bāqillānī, Muhammad ibn al-Ṭayyib (d. 403/1013). *A Tenth-Century Document of Arabic Literary Theory and Criticism: The Sections on Poetry of al-Bāqillānī's I'jāz al-Qur'an*. Translated and annotated by Gustave E. von Grunebaum (1325-1392/1907-1972). Chicago: University of Chicago Press, 1950. xxii + 128 pp.

Al-Bāqillānī was an outstanding Mālikī scholar and judge of Baghdad, who, despite his adherence to the 'aqīdah of al-Ash'arī on most points, was revered even by the Ḥanbalīs for his defence of the Sunnah and his struggle against various heresies. Today his most famous work without doubt is his widely-circulated *I'jāz al-Qur'an*, a part of which is translated here. This is the most famous of all Arabic books on the "miraculous style" (*i'jāz*) of the Qur'ān. In it, al-Bāqillānī attempts to answer the question of why the Qur'ān is inimitable, as is stated in the challenge in Qur'ān 2:23; 10:38; 11:13. However, the arguments in his book, which have to do with rhetoric and literary theory, are likely to be obscure to the uninitiated reader. Often, al-Bāqillānī resorts to Arabic poetry for proof texts, and that might not come through clearly here. As a literary theorist, he has usually been judged inferior to 'Abd al-Qāhir al-Jurjānī (d. 471/1078 or 474/1081).

G. E. von Grunebaum was an Austrian-born orientalist who later moved to the United States. He is known for both his demeaning and unfavorable attitude toward Islam as a religion and a civilization and for his dense, convoluted, and difficult-to-comprehend style.

In this volume, only the section in which al-Bāqillānī concentrates on poetry is translated (pp. 1-115), although it is still relevant to the appreciation of the Qur'ān. It is quite technical, and von Grunebaum's high-sounding academic language does not make it easier.

**Betrice. *Suluk Al-Bayan fee Manaqib Al-Quran (The Clear Path in Showing the Virtues of the Quran).*

This work, which was translated from Arabic, gives the text in both English and Arabic.

**Draz, M[uhammad] 'A[bd Allāh] (1312 or 1313-1378/1894-1959). *Introduction to the Qur'an.* Translated by Ayeshah Abdel-Haleem. London: I. B. Tauris, 2000. x + 164 pp.

This general introduction was originally written by an Egyptian Azharī scholar in French in 1947.

***Ibn 'Abd al-Wahhāb, Muhammad (1115-1206/1703-1792). *The Excellent Qualities of the Holy Qur'an.* Translated by Muhammad Iqbal Siddiqi. 1st ed. Lahore: Kazi Publications, 1991. v + 46 pp.

Arabic title *Faḍā'il al-Qur'an.* Includes an index.

8. The Style and the Translation of the Qur'ān

**Abdul-Raof, Hussein. *Consonance in the Quran: a Conceptual, Intertextual and Linguistic Analysis* (Languages of the World, No. 34). München : Lincom, 2005. 339 pp.

**Abdul-Raof, Hussein. *Quranic Stylistics: a Linguistic Analysis* (Languages of the World, No. 32). München : Lincom Europa, 2004. 251 pp.

**Abdul-Raof, Hussein. *Qur'an Translation: Discourse, Texture and Exegesis*. Richmond, UK: Curzon Press, 2001. xiv + 197 pp.

9. Concordances, vocabularies, glossaries, and reference books on the Qur'ān

**Abdulaleem, Imam Muhammad. *Concordance to the Holy Qur'an: Yusuf Ali Translation*. Volume I (A-C). Philadelphia: As-Saabiqun, Inc., 1991. xix + 371 pp.

This is the first volume of a projected five-volume work. It only covers words of the English alphabet through C. Future volumes will have the rest of the alphabet. All words in the Yūsuf 'Alī translation are indexed to verse with a one-line quotation being given. The quotations are what make the work so long, but they are necessary in a good concordance so that one can immediately identify the exact verse he or she is searching for. This is exactly like the famous concordance of the Qur'ān in Arabic by Muhammad Fu'ād 'Abd al-Bāqī. Hardbound and printed on good quality paper. Muhammad Abdulaleem is an American Muslim who studied in al-Madīnah for two years. He was the imam of Masjidullah in Philadelphia.

**Kassis, Hanna Emmanuel (1350-1439/1932-2018). *A Concordance of the Qur'an*. Berkeley: Univ. of California Press, 1983. 1444 pp.

This is an excellent but very expensive Qur'ān concordance, which means an index of all the words in the Qur'ān with quotations of the verses in which they are located. The actual Qur'ānic vocabulary is alphabetically arranged in Arabic according to three-letter Arabic word roots, similar to the existing Arabic concordances such as the famous one by Muhammad Fu'ād 'Abd al-Bāqī. But there is also an eighty-page index of English words appended so that the English reader can know which Arabic words to look under. The author was a Palestinian Christian who was a professor at the University of British Columbia in Vancouver.

**Khan, Abdur Rauf. *An Index to Quranic Teachings*. Islamabad, 1987. 354 pp.

**Khan, Mofakhkhar Hussain. *Bibliographic Control of Qur'anic Literature: A Critical Appraisal of Existing Bibliographies*. 1st ed. Dhaka: Amirul Momenin, Bangla Academy, 1993. ix + 74 pp.

This small work is intended to be the first of a four-volume set. The other volumes are: Vol. II, *History of Printing of the Holy Qur'an*; Vol. III, *Bengali Translations of the Holy Qur'an*; Vol. IV, *English Translations of the Holy Qur'an: A Bio-bib-*

liographic Study. The author appears to be a professional librarian and bibliographer. In this work, Khan is harshly critical of the bibliographic writings on the Qur'ān by Ihsanoglu and Kidwai, which he finds riddled with mistakes. Against Ihsanoğ lu, Khan records numerous embarrassing ghost entries. Khan has meticulously consulted the earlier translations of the Qur'ān, including ones difficult to obtain, like that of Muhammad 'Abd al-Ḥakīm Khān Patiyalwī of 1905. On the whole, Khan's work contains a surprising amount of useful information on earlier Qur'ān translations.

**Kherie, Khan Bahadur Altaf Muhammad. *Index-cum-Concordance for the Holy Qur'an*. Delhi: Kitab Bhavan, no date. 64 + 1116 pp.

**Nadvi, Syed Muzaffar-ud-Din. *A Geographical History of the Qur'ān*. Vol. I. Calcutta: Calcutta Printing Co., 1936. [v +] 161 pp. Reprint with different pagination: Lahore: Shaikh Muhammad Ashraf. Reprint 1992. xii + 143 pp.

A translation and expansion of Sayyid Sulaymān Nadwī's (1302-1373/1884-1953) Urdu work of 1915, *Ard-ul-Qur'an*, this book discusses in detail the scanty geographical references in the Qur'ān. There seems to be no Volume II. Despite its coming out of the very conservative milieu of Nadwat al-'Ulamā' in Lucknow, India, the work uses many non-Muslim sources. Because it is old, it also contains quite a bit of obsolete information. For example, on pp. 81-82, dates are given to the Sumerian civilization that are considerably older than those now in vogue. Semitic influence is said to have begun in Babylon as early as 4000 BCE, which is a considerable anachronism, as Babylon does not appear in the historical record until after 2000 BCE. However, it does give much useful information defining the geographical terms, as well as other proper names, found in the Qur'ān. Especially, since the geographical names in the Qur'ān are almost entirely confined to Arabia, the work provides many details on ancient Arabian geography and peoples. There is an index of proper names and a bibliography.

**al-Nadwi, Abdullah Abbas. *Vocabulary of the Holy Quran*. Jeddah: Dar al-Shorouq, 1983. 896 pp.

Omar, Abdul Mannān (1328-1427/1910-2006). *Dictionary of the Holy Qur'an: Arabic Words—English Meanings (with Notes)* (Classical Arabic Dictionaries Combined). Hockessin, DE: Noor Foundation—International Inc., 2003. Reprint 2004. v + 13A + 282B + 28C + 50D + 640 pp. 3rd ed. 2005.

A kind of companion volume to the Nooruddīn translation *The Holy Qur'an: Arabic Text – English Translation*, listed above, completed near the end of the author's very long life.

The first five pages numbered with small Roman numerals constitute the table of contents. The A pages describe how to use the book and provide a table of abbreviations of books referred to in the text. The large B section consists of a list of Arabic words used in the Qur'ān and all of their forms. C is a list of basic root words only. D then is the introduction to the dictionary, which then extends for most of the text. Superficially, it is similar to Penrice, in that it gives the various meanings of each word found in the Qur'ān. The work is not a concordance, but verse references to where some of the words are used in the Qur'ān are given. Like the Nooruddin Qur'ān translation by the Omars, the word *namlah* occurring in Q 27:19 is given as "a Namlite" rather than "an ant" (p. 579). Luqmān is identified as probably an African prophet from Nubia (p. 515). Dhū al-Qarnayn is defined as "The two horned one; one belonging to two century (*sic*), or two generation (*sic*). Master of two states or kingdoms." Then it is further explained that it is a surname of Cyrus (Darius I) ruler of Media and Persia, thus apparently conflating the two distinct kings Cyrus the Great (r. 550-530 BCE) and Darius I (r. 522-486 BCE) into one person. The *'ayn ḥami'ah* of Q 18:86 into which Dhū al-Qarnayn found the sun setting, literally a "muddy spring," is identified by Omar as being the Black Sea (p. 453). Thus, his dictionary contains a number of unconventional modernist renderings.

**Penrice, John (1233-1309/1818-1892). *A Dictionary and Glossary of the Qur'an, with Copious Grammatical References and Explanations of the Text.* London: H. S. King, 1873. viii + 166 pp. Reprint London: Curzon Press, 1973, 1976. Reprint Delhi: Adam Publishers and Distributors, 1991. Reprint Des Plaines, IL: Library of Islam, no date. Many other reprints.

This work contains detailed grammatical explanations of Qur'ānic Arabic words. It could be of value to those who know little Arabic but would like to study the text of the Qur'ān closely. The work also has an Arabic title, *Silk al-bayān fī manāqib al-Qur'an*.

Available on the Internet at http://www.archive.org/details/ADictionaryAndGlossaryOfTheKor-an

**Rahman, Afzalur. *Subject Index of the Holy Qur'an*. Lahore: Islamic Publications, Ltd., 1983. 462 pp. Later edition, 475 pp.

Over 1,000 subject headings giving references to relevant Qur'ānic verses. Includes topic headings covering modern branches of knowledge.

**Siddiqi, Muhammad Saeed. *Who Is Who in the Holy Qur'an (Qur'anic Names and Symbols)*. 1st ed. Lahore: Kazi Publications, 1994. 152 pp.

This work is a guide to all the persons actually mentioned in the Qur'ān, whether named or not. References are given to all the Qur'ānic verses which mention the person in question. Each person is also identified in a paragraph or, for major characters, a couple of pages. These often contain information derived from Muslim commentaries outside the Qur'ān as well as from non-Muslim sources such as the

Bible. Some of this information is disputable, but on the whole it gives the reader some idea of the historical and chronological framework into which the Prophets and other Qur'ānic personages may fit. Sometimes it contains strange transliteration; for example Yūsha' ibn Nūn is given as Eusha bin Nun (p. 112). Page 34 is printed completely backwards, so that it can be read by holding it up to a mirror.

***al-Suyūṭī, Jalāl al-Dīn (849-911/1445-1505). *The Mutawakkili of as-Suyuti: A Translation of the Arabic Text with Introduction, Notes, and Indices.* Translated and annotated by William Y. Bell. Cairo: Nile Mission Press, 1928. 71 pp.

A Shāfi'ī in legal school, Jalāl al-Dīn al-Suyūṭī was one of the great Egyptian shaykhs of the late Mamlūk period in Egypt who produced an enormous quantity of texts, estimated at over 500 separate works, most of which have survived. Many of these are small booklets, but some are also large compendia. Al-Suyūṭī is especially famous for his work on the Qur'ān, especially his large work *al-Itqān fī 'ulūm al-Qur'an.*

This translation was produced by a Christian missionary society, presumably to use al-Suyūṭī's open declaration that the Qur'ān contains words of foreign origin in the Arabic text to counter the Muslim argument that the Qur'ān is an Arabic Qur'ān (12:2; 20:113; 39:28; 41:3; 42:7; 43:3) in a clear Arabic tongue (16:103; 26:195; 46:12), hoping thereby to demonstrate a contradiction with the Qur'ān's own statements. However, this is a rather simplistic and shortsighted claim, because it overlooks the fact that all languages change over time, adopting foreign vocabulary into their own. The words of foreign origin in the Qur'ān, which are quite numerous,[198] had become thoroughly assimilated to the Arabic by the time of their appearance in the Qur'ān; otherwise, they could not have been understood by its original audience. Thus, no contradiction exists, just as al-Suyūṭī was comfortable recognizing this fact over five hundred years ago.

The Arabic text is included in this work.

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[198] See Arthur Jeffery, *The Foreign Vocabulary of the Quran*, Baroda: Oriental Institute, 1938; Reprint Lahore: Al-Biruni, 1977, xiv + 311 pp., which only serves to show how these words in general had already become established in Arabic long before the revelation of the Qur'ān.

10. Rules of recitation of the Qur'ān

**Abdul-Fattah, Ashraf. *Tajwīd-ul-Qur'an*. 207 pp. + 2 cassette tapes.

Detailed instruction on the rules of recitation.

**Hasan, Syed Mahmood. *Basic Reader for the Holy Qur'an: Mastering the Art of Qur'anic Recitation*. New Delhi: Goodword Books. Translated by Syed Tahir Mahmood. New Delhi: Goodword Books, 2002. 98 pp.

**Husainī, Syed Kaleemullāh. *Easy Tajwīd: A Text Book on Phoenetics and Rules of Pronunciation and Intonation of the Glorious Qur'an*. Chicago: Muslim Community Center. 118 pp. + 1 cassette tape.

Translated from Urdu by Syed NooruAllāh Khādrī and Quadir Husain Khan. Nine lessons on how to recite the Arabic Qur'ān properly.

**Ishaq, M. Q. *Tajweed for Beginners*.

**As-Said, Labib. *The Recited Koran: A History of the First Recorded Version*. Translated by Bernard Weiss, M. A. Rauf, and Morroe Berger. Princeton: The Darwin Press, 1975. 156 pp.

A translation of the Arabic book *al-Jam' al-ṣawtī al-awwal li-al-Qur'an al-Karīm*, this work deals with the history of Qur'ān recitation, including the different readings (*qirā'āt*), and especially how the Qur'ān was first recorded on tape this century. Includes notes, index, and a big bibliography.

**Siddiqui, Mohammad Abdu[l] Mujeeb. *Guide to the Fundamentals of Tajweed al-Quran: Part-1+2*.

Title of Arabic original: *al-Dalīl ilā asāsiyyāt tajwīd al-Qur'an*.

**Surty, Muhammad Ibrahim. *The Science of Reciting the Qur'an*. 256 pp.

Comes with two audio cassettes.

**Umm Muhammad. *A Brief Introduction to Tajwid in the English Language.* Jiddah: Abul Qasim Publishing House. 65 pp.

11. English translations of Qur'ān compared

Translation of al-Raḥmān al-Raḥīm

- gracious and merciful: Ross 1649
- the most merciful: Sale 1734
- the Compassionate, the Merciful: Rodwell 1861, Lane 1879, Dawood 1956, Daryabadi, 1957, Abdul Lateef 1968, Özek 1992, Cleary 1993, Fakhry 1997, Farooq-i-Azam Malik, 1997, Nasr 2015
- the merciful and compassionate: Palmer 1880
- the All-providing and the most Merciful: Abdul Hakim Khan 1905
- the Merciful, the Compassionate: Abu'l Faḍl 1911, Bell 1937, Arberry 1955, J. Coooper 1987, Z. Ansari 1988, Zidan & Zidan 1996, Bakhtiar 2007
- the Beneficent, the Merciful: Muhammad Ali 1917, Pickthall 1930, Shakir 1959, Mir Ahmad Ali 1964, El-Ashi 1996, al-Jibouri 2005
- the most Merciful (to begin with), the most Merciful (to the end): Ghulam Sarwar 1929
- Most Gracious, Most Merciful: Yusuf Ali 1934
- the Gracious, the Merciful: Shēr 'Ali 1955, Abdul Hye 2006, Itani
- Most Gracious, Ever Merciful: Zafrullah Khan 1971, 'Omar & 'Omar 1993
- the Rahman, the Rahim: Hashim Amir-Ali 1974, Hulusi
- the Most Beneficent, the Most Merciful: Hilali & Khan 1977
- the Most Gracious, the Dispenser of Grace: Muhammad Asad 1980
- the Mercy-giving, the Merciful: Irving 1980
- the All-Merciful, the Compassionate: M. Ayoub 1983
- most benevolent, ever-merciful: Ahmed Ali 1984
- the Merciful, the All-merciful: Ayyub Khan c. 1990
- the Most Merciful, the Most Compassionate: Ashfaq Ahmad 1992

- the Rahman, the Merciful: Abu Shabanah 1993
- the All-Merciful, the Ever-Merciful: Ghali 1997
- ir-Rahmanir-Rahim: Umm Muhammad 1997 (but gives the Entirely Merciful, the Especially Merciful for 27:30)
- the Infinitely Compassionate, Most Merciful: Helminski 1998
- All-Merciful, Most Merciful: Bewley & Bewley 1999
- the Compassionate the Caring: Sells 1999
- Most Gracious, Most Rewarding: Zohurul Hoque, 2000
- the Benevolent, the Merciful: Cleary
- the Lord of Mercy, the Giver of Mercy: Abdel Haleem 2004
- the Merciful, the Most Merciful: Darwish
- the All-beneficent, the All-merciful: Qarā'ī 2004
- Merciful to all, Compassionate to each: Khalidi 2008
- the All-merciful, the Mercy-giving: Hammad
- the All-Merciful, the All-Compassionate: Ünal
- the Entirely Merciful, the Especially Merciful: al-Mehri

Translation of al-muttaqūn in Q 2:2

- the righteous: Ross 1649, Shēr 'Alī 1955, Dawood 1990, Khalifa, Itani
- the pious: Sale 1734, Palmer 1880, Abdulhakim Khan 1905, Muhammad Sarwar 1971, Qadri, al-Jibouri, Khalidi 2008
- the God-fearing: Rodwell 1861, Daryabadi 1957, Ayyub Khan (has "godfearing" for "God-fearing") c.1990, Shafī' 1998, Aal al-Bayt Foundation
- those who keep their duty: Muhammad 'Alī 1917
- those who ward off (evil): Pickthall 1930
- those who fear God: Yūsuf 'Alī 1934, Özek
- those who guard (against evil): Shakir 1959
- Al-Muttaqūn (the pious and righteous persons who fear Allāh much and love Allāh much) (note: elsewhere Al-Muttaqūn (pious), as in Q 2:177): Hilālī & Khān 1977
- those who fear Allah: revised Yūsuf 'Alī, Abdul Hye 2006

- those who do their duty: Irving
- the God-conscious: Asad 1980
- the fearing and obeying: Mohamed & Samira Ahmed
- the cautious (of evil and Hell): Qaribullah
- those who are mindful of God: Abdel Haleem 2004
- the Godwary: Qarā'ī 2004
- the ones who are Godfearing: Bakhtiar 2007
- the conscientious: Cleary
- the God-revering, pious who keep their duty to God: Ünal
- those who seek protection: Hulusi
- the reverent: Nasr

English Translation of Ayah/Verse 2:62 in Different Editions

Abdel Haleem, M. A. S.

The [Muslim] believers, the Jews, the Christians, and the Sabians – all those who believe in God and the Last Day and do good – will have their rewards with their Lord. No fear for them, nor will they grieve.

Abdulhakim Khan Patyalawi, Muhammad 1905

Surely those who believe, and those who Judaize and Christians and Sabians; whoever believeth in God and the last day, and acteth righteously; they shall have their reward with their Lord; no fear shall come on them, neither shall they be grieved.

Ali, Abdullah Yusuf

Those who believe (in the Quran), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

Ali, Ahmed

Surely the believers and the Jews, Nazareans and the Sabians, whoever believes in God and the Last Day, and whosoever does right, shall have his reward with his Lord and will neither have fear nor regret.

Ali, Mir Ahmed, original

Verily those who believe (*in that*) which is revealed unto thee, (*O' Our Apostle Muhammad*) and those who are Jews and the Christians and the Sabians and whosoever believeth in God and the Last Day (*of Judgment*) for them is their reward with their Lord, and there shall be no fear for them nor shall they grieve.

Ali, Mir Ahmed, rev. by Jibouri

Verily those who believe (in Islam), and those who are Jews, and the Christians, and the Sabians: for those who believe in God and the Last Day and do good deeds shall be a reward with their Lord, and there shall be no fear on them, nor shall they grieve.

Arberry, A. J.

Surely they that believe, and those of Jewry, and the Christians, and those Sabaeans, whoso believes in God and the Last Day, and works righteousness—their wage awaits them with their Lord, and no fear shall be on them, neither shall they sorrow.

Asad, Muhammad

Verily, those who have attained to faith [in this divine writ], as well as those who follow the Jewish faith, and the Christians, and the Sabeans - all who believe in God and the Last Day and do righteous deeds - shall have their reward with their Sustainer; and no fear need they have, and neither shall they grieve.

Bewley, Abdalhaqq and Aisha

Those with iman, those who are Jews, and the Christians and Sabaeans, all who have iman in Allah and the Last Day and act rightly, will have their reward with their Lord. They will feel no fear and will know no sorrow.

Daryabadi, Abdul Majid

Surely those who believe and those who are Judaized and Nazarene and Sabaean, whoso believes in Allah and the Last Day and works righteously - their wage is with their Lord, and no fear shall come on them nor shall they grieve.

Dawood, N. J.

Believers, Jews, Christians and Sabaeans - whoever believes in God and the Last Day and does what is right - shall be rewarded by their Lord; they have nothing to fear or regret.

Dihlawi, Mirza Hairat

Verily, those who believe and those who are Jews and the Christians and the Sabæans whoever believeth in God and the Last Day and doth what is right, for them their reward is with their Lord, and no fear there shall be for them nor shall they be sorry.

Hussain, Musharraf

The believers, the Jews, Christians and Sabians, whoever believed in Allah, the Hereafter and did righteous works, shall have reward from their Lord. They shall not fear nor grieve.

Irving, T. B.

Those who believe and those who are Jews, Christians and Sabeans, [in fact] anyone who believes in God and the Last Day, and acts honorably will receive their earnings from their Lord: no fear will lie upon them nor need they feel saddened.

Khan, Muhammad Muhsin, and Muhammad Taqī al-Dīn al-Hilālī

Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

Malik, M. Farooq-i-Azam

Rest Assured that Believers (Muslims), Jews, Christians and Sabians - whoever believes in Allah and the Last Day and performs good deeds - will be rewarded by their Rabb; they will have nothing to fear or to regret.

S. Abul ala Mawdudi (New Islamic Foundation Edition)

Whether they are the ones who beileve (in the Arabian Prophet), or whether they are Jews, Christians, or Sabians - all who believe in Allah and the Last Day, and do righteous deeds - their reward is surely secure with their Lord; they need have no fear, nor shall they grieve.

S. Abul ala Mawdudi

Rest assured that whosoever from among the Muslims or the Jews or the Christians or the Sabaeans believes in 'Allah and the Last Day, and performs good deeds, he will have his reward with his Lord and he will have no cause for fear and grief.

Nasr, Seyyed Hossein

Truly those who believe, and those who are Jews, and the Christians, and the Sabeans—whosoever believes in God and the Last Day and works righteousness shall have their reward with their Lord. No fear shall come upon them, nor shall they grieve.

Nooruddin

Surely, those who (profess to) believe (in Islam), and those who follow the Jewish faith, the Christians and the Sabians, whosoever (of these truly) believes in Allah and the Last Day and acts righteously shall have their reward with their Lord, and shall have nothing to fear, nor shall they grieve.

Özek

Those who believe (in the Quran and the Prophets sent before you), Jews, Christians and Sabaeans; whoever believes in Allah and the Last Day and does what is right; shall be rewarded by their Lord; no fear shall come upon them, neither shall they regret.

Palmer, E. H., 1880

Verily, whether it be of those who believe, or those who are Jews or Christians or Sabaeans, whosoever believe in God and the last day and act aright, they have their reward at their Lord's hand, and there is no fear for them, nor shall they grieve.

Pickthall, Muhammad Marmaduke

Lo! those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews and Christians, and Sabaeans - whoever believeth in Allah and the Last Day and doth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

Qadri, Mohammed Aqib Farid

Indeed the believers (the Muslims) and those among the Jews, the Christians, and the Sabeans who sincerely accept faith in Allah and the Last Day * and do good deeds - their reward is with their Lord; and there shall be no fear upon them nor shall they grieve. (* i.e. convert to Islam)

Ross, 1649

All those that shall believe Christians, Jewes and Samaritans, such as shall believe in God at the day of Judgement, and doe good works, shall be recompensed by their Lord and be free from feare, and affliction, at the day of Resurrection.

Sale, George, 1734

Surely those who believe, and those who Judaize, and Christians, and Sabians, whoever believeth in God, and the last day, and doth that which is right, they shall have their reward with their Lord, there shall come no fear on them, neither shall they be grieved.

Sarwar, Muhammad, 1981

However, those of the Muslims, Jews, Christians and Sabaeans who believe in God and the Day of Judgment and strive righteously will receive their reward from the Lord and will have nothing to fear nor will they be grieved.

----------, Internet version, 2006

However, those who have become believers (the Muslims), and the Jews, the Christians and the Sabaeans who believe in God and the Day of Judgment and strive righteously will receive their reward from the Lord and will have nothing to fear nor will they be grieved.

Shakir, M. H.

Surely those who believe, and those who are Jews, and Christians, and Sabians, whoever believes in Allah and the Last Day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

Umm Muhammad

Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

Ünal, Ali

(The truth is not as they "the Jews" claim, but this:) Those who believe (i.e. professing to be Muslims), or those who declare Judaism, or the Christians or the Sabaeans (or those of some other faith) " whoever truly believes in God and the Last Day and does good, righteous deeds, surely their reward is with their Lord, and they will have no fear, nor will they grieve.

Zidan & Zidan

Surely, those who believe in God and follow the Quran (Muslims) and those who (before Islam) were guided from among the Jews, and those who (before Islam) followed Jesus' true message from among the Christians, and those who (before Islam) were Sabeans (monotheists), whoever believes in God and the Last Day and performs deeds of righteousness, they shall have their reward with their Lord, no fear shall be on them, nor shall they grieve.

English Translation of "Rushd" in Ayah/Verse 2:256

- faith: Ross 1649
- right direction: Sale 1734
- the right way: Rodwell 1861, Palmer 1880, Abu'l-Faḍl 1912, Muh. 'Alī 1917, Shakir 1959, Muh. Asad 1980, Khalifa 1981, Omar & Omar 1990-2013, Hamid Aziz c. 2000
- righteousness: M. Abdul Hakim Khan 1905, Darwish/Qaribullah 2001
- the right path: Ghulam Sarwar 1929, Hilali & Khan 1974
- the right direction: Pickthall 1930, Elias 2004
- truth: Yusuf Ali 1934, Mir Ahmed Ali 1964 Durkee 2003
- rectitude: Bell 1937, Arberry 1955, Daryabadi 1957, Ayub Khan 1990-1994, Aal al-Bayt 2007
- the right: Shēr 'Alī 1955, Pir Salahuddin 1971, Munshey 2000
- true guidance: Dawood 1956, Özek 1992-1996, Abdel Haleem 2004, Wahiduddin Khan 2009
- guidance: Zafrullah Khan 1970
- right: Muh. Sarwar 1981, Shabbir Ahmed 2004-2005
- the way of guidance: Ahmed Ali 1984-1986
- normal behavior: T. B. Irving 1985
- the virtuous path: Farid ul-Haque 1988
- the right course: Umm Muhammad 1997
- right-mindedness: Ghali 1997-2007
- the correct way: Taqi Uthmani 2006
- the proper way: Yüksel 2005
- the reality: Ahmed Hulusi 2013
- sound judgment: Nasr 2015

Translations of Q 4:34

Aal al-Bayt Institute, 2007

Men are in charge of women because of that with which God has preferred the one over the other, and because of what they expend of their property. Therefore righteous women are obedient, guarding in the unseen because of what God has guarded. And those you fear may be rebellious, admonish them, and share not beds with them, and strike them. If they then obey you, do not seek a way against them. God is ever High, Great.

Abdel Haleem, M. A. S., 1425/2004

Husbands should take full care of their wives, with [the bounties] God has given to some more than others and with what they spend out of their own money. Righteous wives are devout and guard what God would have them guard in their husbands' absence. If you fear high-handedness from your wives, remind them [of the teachings of God], then ignore them when you go to bed, then hit them. If they obey you, you have no right to act against them. God is most high, and great.

Abdul Hakim Khan Patyalawi, Muhammad, 1905

The men have an authority over women for the superiority which God hath given some of them over some women and for the expenses which they make out of their riches to maintain them; therefore the good women are those who are submissive and careful keepers of their modesty and of their husbands properties in their absence for the protection that God hath afforded them. And if ye be afraid of their rising, admonish them and leave them alone in their beds and chastise them, but if they obey you, seek no occasions against them; verily God is high and great.

Abdul Hamid, 1962 tr. — Pickthall base, also Shēr ʿAlī, exegetical expansions

Men are the rulers over women, because ALLAH has made some of them (the husbands) to excel (the wives) others, and because they spend out of their properties (to maintain their wives); therefore the good women are obedient (to their husbands), guarding (herself and her husband's properties in his absence) in secret what ALLAH has guarded; and (as for) those from whom you fear disobedience, admonish them and leave them alone in the sleeping places (beds) and (if necessary) beat them (justly); then if they obey you, do not seek a way against them (for further punishment); surely ALLAH is ever Exalted, Great.

Abdul Hye, 2006 (seemingly influenced by Rahmani Nuri of 1964)

Men are the protectors and maintainers of women because Allah has conferred abundantly one of them over others, and because they spend (to support) from their wealth. Therefore the righteous women are devoutly obedient (to Allah and to their husbands) who guard in their husband's absence what Allah has ordered them to guard (their chastity, their husband's property). But those women whom you fear their rebellion, admonish them (first), and (then) leave them (alone) in the beds, (and last) beat them (lightly, if it is useful), then if they obey you, then don't seek against them a way (excuse to punish). Surely, Allah is High, Great.

Abdul Latif, Syed, ed. 1990 (tr. 1969 from Azad's tr.) — Rodwell

Men rank a little higher then women on account of the qualities with which God hath gifted them and on account of what they spend (for women) from their substance. The virtuous women, therefore, are dutiful, carefully protecting in their (husband's) absence what God would have them protect. As for those women who seem to have gone refractory, (first) admonish them (and then, if necessary) remove them to separate beds, and (if that fails) give them a shaking. But if they return to obedience, seek no occasion against them. (Remember) God is vastly High in authority.

Abū al-Faḍl, orig. 1911, 2002 ed.

Men are but attendants upon women, for that GOD has graced the one of them above the other, and for that they spend of their substance [for them]. So the righteous women are devoted, careful in secret for what GOD would have them care for. But those whose perverseness ye fear, admonish them, and remove them into beds apart, and propound to them parables; and if they obey you, then seek no way against them; verily, GOD is High, Great.

Ahamed, Syed Vickar, 1999 ed. — almost pure Yūsuf 'Alī

Men are the protectors and maintainers of women, Because Allah has given the one more (strength) Than the other, And because they support them from their means. Therefore the righteous women Are devoutly obedient, And guard in (the husband's) absence What Allah would have them guard. As to those women on whose part you fear Disloyalty and ill-conduct, Caution (and warn) them (Against the specific faults, first), Refuse to share their beds (next), Beat them (lightly, at the very last); But if they return to obedience, Seek not against them means (of angering them): For Allah is Most-High, Great (above all of you).

Ahmad, Mohammad Ashfaq, orig. 1964, 1992 ed. (tr. 1980, from Usmani's tafsīr) — indep.

Men are made lords over women for that Allah gave greatness to one over the other and for that they expended of their wealth; then those women who are virtuous, they are obedient and guard at back with God's guarding. And those women you fear their misconduct admonish them and sleep away from their couches and beat them; if then they obey you, look not for any way of blame against them. Surely God is the Highest of all, the Great.

Ahmed, Shabbir – Influence from Abu al-Faḍl?

Men are the protectors and maintainers of women. They shall take full care of women with what they spend of their wealth. Allah has made men to excel in some areas and women to excel in some areas. Men must see to it that women are provided for, and that they are able to stand on their feet in the society. So, righteous women are obedient to Allah's Ordinances and guard their moral values even in privacy, the Values that Allah Commands to be guarded. If you experience rebellion from women, and they stand up against you, apprise them of possible consequences. Next, leave them in their resting places apart from you. And keep admonishing them with examples that they stop rebelling. If they pay heed to you, seek not a way against them. Allah is Most High, Great.

Ali, Abdullah Yusuf, 1938 ed. — expansions of Muh. Ali. The two revised eds. only differ in having "Allah" for "God."

Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for God is Most High, Great (above you all).

Ali, Ahmed, 1984, 1986 rev., 1987, 1988 rev. — M. Ali base

Men are the bread-earners of women as God has given some edge over the others, and because they spend of their wealth (to provide for them). So women who are virtuous are obedient to God and guard the hidden as God has guarded it. As for women you feel are averse, talk to them suasively; then leave them alone in bed (without molesting them) and go to bed with them (when they are willing). If they open out to you, do not seek an excuse for blaming them. Surely God is sublime and great.

Ali, Anwer, c. 1990 — Strong M. Ali base, some Y. Ali, some originality, expanded

Men are guardians over women, because Allah has made among them the one to excel the other, and because they spend (on them) of their wealth. So good women are obedient, protecting (their husbands' interests) in (their) absence, as Allah has protected . As to those women from whom you fear disloyalty and ill-conduct, admonish them, and leave them alone in the beds and beat them. Then if they obey you, seek not a way against them. Surely Allāh is ever Exalted, Great.

Ali, Muhammad, 1951 ed. (orig. 1917) — revises Palmer, uses Sale

Men are the maintainers of women, with what Allāh has made some of them to excel others and with what they spend out of their wealth. So the good women are obedient, guarding the unseen as Allāh has guarded. And (as to) those on whose part you fear desertion, admonish them, and leave them alone in the beds and chastise them. So if they obey you, seek not a way against them. Surely Allāh is ever Exalted, Great.

Ali, S. V. Mir Ahmed, 1995 ed. (orig. 1964) — infl. by Pickthall, M. Ali, Sale, Dawood

Men have authority over women on account of the qualities with which God hath caused the one of them to excel the other and for what they spend of their property; therefore the righteous women are obedient, guarding the unseen that which God hath guarded; and as to those whose perverseness ye fear, admonish them and avoid them in beds and beat them; and if they obey you, then seek not a way against them; Verily, God is Ever-High, Ever-Great.

----------. Rev. by Yasin T. al-Jibouri, 2005

Men have authority over women on account of that with which God has caused the one of them to excel over the other, and for what they spend of their sustenance; therefore, righteous women are obedient, guarding the unperceivable just as God has guarded. As for those whose disloyalty you fear, admonish them, then keep away from them in bed, then beat them (lightly), and if they obey you, then seek not a way against them; God is ever-High, ever-Great.

'Alī, Shēr, 1955 tr., var. eds. to 1979 — M. Ali base, also goes back to Rodwell, nearly identical to Fareed

Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets of their husbands with Allah's protection. And as for those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High, Great.

Amir-Ali, Hashim, 1974 ed.

Men are the guardians of women: because Allah has bestowed on them more than on women, and because they are to spend on them their wealth— And women, chaste and well content, protect themselves instinctively as Allah would have them protect themselves. But, as for those who, ye may fear, will tend to go astray, advise them patiently; lie not with them; chastise them; if they turn contrite—seek ye no more redress against them. Verily, Allah, He alone is High, He alone is Great.

Ansari, Zafar Ishaq, 1989 ed. (tr. from Mawdudi's tafsīr) — dep. on Y. Ali, M. Ali, Asad, Pickthall

Men are the protectors and maintainers of women because Allah has made one of them excel over the other, and because they spend out of their possessions (to support them). Thus righteous women are obedient and guard the rights of men in their absence under Allah's protection. As for women of whom you fear rebellion, admonish them, and remain apart from them in beds, and beat them. Then if they obey you, do not seek ways to harm them. Allah is Exalted, Great.

Arberry, Arthur J., 1955 ed. — clearly follows Pickthall

Men are the managers of the affairs of women for that God has preferred in bounty one of them over another, and for that they have expended of their property. Righteous women are therefore obedient, guarding the secret for God's guarding. And those you fear may be rebellious admonish; banish them to their couches, and beat them. If they then obey you, look not for any way against them; God is All-high, All-great.

Asad, Muhammad, 1980 ed. — M. Ali base, w. Pickthall and Palmer

Men shall take full care of women with the bounties which God has bestowed more abundantly on the former than on the latter, and with what they may spend out of their possessions. And the righteous women are the truly devout ones, who guard the intimacy which God has [ordained to be] guarded.

And as for those women whose ill-will you have reason to fear, admonish them [first]; then leave them alone in bed; then beat them; and if thereupon they pay you heed, do not seek to harm them. Behold, God is indeed most high, great!

Bakhtiar, Laleh, 2007

Men are supporters of wives because God has given some of them an advantage over others and because they spend of their wealth. So the ones (f) who are in accord with morality are the ones (f) who are morally obligated, the ones (f) who guard the unseen of what God has kept safe. But those (f) whose resistance you fear, then admonish them (f) and abandon them (f) in their sleeping place then go away from them (f); and if they (f) obey you, surely look not for any way against them (f); truly God is Lofty, Great.

Ben Shemesh, A., 1979 tr. — exegetical expansion, sl. infl. from Palmer, Rodwell

Husbands are the guardians of their wives owing to men's superior natural qualities over women, and because they sustain their wives out of their own means. Virtuous women are obedient and faithfully guard their husbands' rights in their absence which Allah has secured for them. If you have cause to fear disobedience from them, reprimand them, do not share your bed with them, and if necessary beat them; but if they are obedient, leave them in peace and do not seek to punish them. Allah is Exalted, Great.

Bewley, Abdalhaqq and Aisha, 1999

Men have charge of women because Allah has preferred the one above the other and because they spend their wealth on them. Right-acting women are obedient, safeguarding their husband's interests in his absence as Allah has guarded them. If there are women whose disobedience you fear, you may admonish them, refuse to sleep with them, and then beat them. But if they obey you, do not look for a way to punish them. Allah is All-High, Most Great.

Chawla, Lal, 1410/1990 — Pickthall base with expansions

Men are the managers of the affairs of women, because Allah has made the one to excel the other, and because of what they expend of their riches (for them). The righteous women are therefore obedient, guarding in secret that which Allah has guarded. And as to those from whom you fear defiance, admonish them first, (then if necessary) banish them to their beds apart and (as a last resort) you may beat them. Then if they obey you, seek not any way against them. Surely Allah is ever Exalted, Great.

Cleary, Thomas, 1425/2004

The men are supporters of the women, by what God has given one more than the other, and by what they provide from their property. So women of integrity are humble, guardians in absentia by God's protection. As for those of whom you fear perversity, admonish them; then leave them alone in bed; then spank them. And if they obey you, then seek no means against them. For God is exalted, great.

Cragg, Kenneth, 1988 ed., done 1987 (p. 317) — mostly Rodwell, also Palmer

Men take responsibility for women in view of the differing capacities, one over the other, with which God in His goodness has blessed them, and of what men outlay from their possessions. Virtuous women, therefore, are quietly dutiful, keeping in their care those hidden things which God guards. As for those women whose refractoriness you suspect, first admonish them, then have them go to separate beds, and beat them. If they come round to obey you, seek no more occasion against them. God most high is most great.

Daryabadi, Abdul Majid, 1971 ed. (but written c. 1940) — Sale, Rodwell

Men are overseers over women, by reason of that wherewith Allah hath made one of them to excel over another, and by reason of that which they expend of their substance. Wherefore righteous women are obedient, *and are* watchers in *husbands'* absence by *the aid and* protection of Allah. And those wives whose refractoriness ye fear, exhort them, and avoid them in beds, and beat them; but if they obey you, seek not a way against them; verily Allah is ever Lofty, Grand.

Dawood, Najib J., 1990 ed. — mostly Palmer, w. little M. Ali

Men have authority over women because God has made the one superior to the other, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because God has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them. Then if they obey you, take no further action against them. God is high, supreme.

*--------, 1974 ed.

Men have authority over women because Allah has made the one superior to the others, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because Allah has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them. Then if they obey you, take no further action against them. Allah is high, supreme.

Dawood rev. by Mahmud T. Zayid, 1980 tr. — only cosmetic changes

Men have authority over women because Allah has made the one superior to the others, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen (parts) because Allah has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them. Then if they obey you, take no further action against them. Allah is High, Supreme.

Dihlawi, Mirza Hairat, 1916

Men are protectors over women, because God hath exalted some of them over others, and because they spend their wealth for them. So virtuous women should be obedient and guarding, in the absence of their husbands, by the protection of God.

As for those women whose disobedience ye fear, reason with them, then leave them alone in bed rooms, then beat them (slightly). Then if they obey you, do not seek out a way against them. Verily God is High and Great.

Fakhry, Majid, 1418/1997 tr. — from Pickthall and perhaps Dawood

Men are in charge of women, because Allah has made some of them excel the others, and because they spend some of their wealth. Hence righteous women are obedient, guarding the unseen which Allah has guarded. And those of them that you fear might rebel, admonish them and abandon them in their beds and beat them. Should they obey you, do not seek a way of harming them, for Allah is Sublime and Great!

Fareed, Malik Ghulam, 1947

Men are guardians over women because Allah has made the one of them to excel the other, a because they (men) spend of their wealth. So virtuous women are those who are obedient, and guard the secrets of their husbands with Allah's protection. And as for those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High and Great.

Hamza, Feras, c. 2007

Men are in charge of, they have authority over, women, disciplining them and keeping them in check, because of that with which God has preferred the one over the other, that is, because God has given them the advantage over women, in knowledge, reason, authority and otherwise, and because of what they expend, on them [the women], of their property. Therefore righteous women, among them, are obedient, to their husbands, guarding in the unseen, that is, [guarding] their private parts and otherwise during their spouses' absence, because of what God has guarded, for them, when He enjoined their male spouses to look after them well. And those you fear may be rebellious, disobedient to you, when such signs appear, admonish them, make them fear God, and share not beds with them, retire to other beds if they manifest such disobedience, and strike them, but not violently, if they refuse to desist [from their rebellion] after leaving them [in separate beds]. If they then obey you, in what is desired from them, do not seek a way against them, a reason to strike them unjustly. God is ever High, Great, so beware of Him, lest He punish you for treating them unjustly.

Haque, Shah Faridul, c. 1988 (tr. from Ahmed "Raza Khan") — Pickthall, also Y. Ali

Men are in charge of women, because Allah has made one of them excel over another, and because men have expended their wealth over them, so the virtuous women are submissive, they keep watch in the absence of husband as Allah commanded to watch. And as to those women whose disobedience you fear, then admonish them and sleep apart from them, and beat them (lightly), then if they come under your command, then seek not any way of excess against them. Undoubtedly, Allah is Exalted, Great.

Hilali, Taqi-ud-Din, and Muhammad Muhsin Khan, 1392/1972 tr. — mainly Y. Ali, w. Pickthall infl.

Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e. g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Great.

Husain, S. Athar, 2nd ed., 1977 — derived from Syed Abdul Latif

Men stand above women on account of the qualities they have been gifted with and on account of what they spend over them from their substance. The virtuous women are dutiful carefully protecting in their husbands' absence what God would have them protect. As for those women who seem to have gone refractory, first admonish them and then if necessary remove them to separate beds and (if this fails) give them a shaking. If they return to obedience seek not to harm them.

Hussain, Musharraf, 2018

Men are distinguished from women due to the favours Allah has granted them in inheritance, furthermore men spend from their wealth for their wives' maintenance. Righteous women are obedient and keep secret what Allah has kept secret. Those women whose ill-conduct you're afraid of, first warn them, then leave them alone in their beds and, if all else fails, apply a minimum of force on them. If, after taking those steps, they obey you, then don't behave unjustly in any way against them. Allah is Most High, the Great.

Irving, T. B., 1984 ed. — clearly influenced by Muh. Ali, w. Sale

Men are the ones who should support women since God has given some persons advantages over others, and because they should spend their wealth [on them]. Honorable women are steadfast, guarding the Unseen just as God has it guarded. Admonish those women whose surliness you fear, and leave them alone in their beds, and [even] beat them [if necessary]. If they obey you, do not seek any way [to proceed] against them. God is Sublime, Great.

Khalifah, Rashad, 1978, later rev.

The men are made responsible for the women, and GOD has endowed them with certain qualities, and made them the bread earners. The righteous women will cheerfully accept this arrangement, since it is GOD's commandment, and honor their husbands during their absence. If you experience rebellion from the women, you shall first talk to them, then (you may use negative incentives like) deserting them in bed, then you may (as a last alternative) beat them. If they obey you, you are not permitted to transgress against them. GOD is Most High, Supreme.

Khan, Muhammad Ayyub, no date — closest to Arberry

Men are controllers for women, as God has preferred one over the other, and as they expend of their wealth; so the righteous women are obedient, guarding the unseen that God has guarded. And those whose rebellion you fear, admonish them, and banish them to their couches, and beat them; then if they obey you, do not seek any way against them; God is surely High, Great.

Khan, Muhammad Zafrulla, 1970 tr. — Shēr 'Alī revised

Men are appointed guardians over women, because of that in respect of which Allah has made some of them excel others, and because the men spend of their wealth. So virtuous women are obedient and safeguard, with Allah's help, matters the knowledge of which is shared by them with their husbands. Admonish those of them on whose part you apprehend disobedience, and leave them alone in their beds and chastise them. Then if they obey you, seek no pretext against them. Surely, Allah is High, Great.

Khatib, M. M., 1984 tr.

Men are guardians over women for that God has made some of them excel others, and for that they have spent part of their wealth. Hence, virtuous women are obedient, guarding in the absence (of their husbands) that which God has ordained to guard. And those women of whom you fear their dissent, exhort them, and abandon them in the beds, and beat them. But if they obey you, then seek not a way against them. Surely God is Sublime, Great.

Mohammad, Ch. Nazar, 1991 — almost all Dawood, though he admits reliance on Yusuf Ali, Zayid, Asad

Men have authority over women because Allah has made the one superior to the other, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen (parts) because Allah has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them. Then if they obey you, take no further action against them. Allah is High, Supreme.

Munshey, Munir Ahmed, 2000

Men are (appointed) in charge (and the caretakers) of women _ (they are held responsible for maintaining the women physically, financially, and emotionally) _ because Allah has given the one precedence over the other. Also, because they spend their means (to support the women). Thus, the virtuous women are obedient. They guard the rights of their husbands in their absence _ (the right) that Allah has upheld. If you perceive defiance (and disloyalty) from your women, admonish them, (then) keep them apart from your bed, and (then, as a last resort) beat them.

If they relent and obey, do not seek the means to harass them. Of course, Allah is the most High, the Greatest!

Nida-e-Qur'ān, 2005

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance-[first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand

Nuri, Khadim Rahmani, 1964 – based esp. on Shēr 'Alī and Ghulām Sarwar, with huge exegetical expansions filled with inappropriate clichés

Men are protectors (:135) over women, (on account of that or) by means of which Allāh has made some of them eminent above the other, and on account of what they spend out of their property (for the support of women); so that the good women are devout (33:31, 35; 66:5, as to their duty to Allāh), guarding that (rights of husband like his reputation and property and their own chastity, even) in the absence (of their husbands), which Allāh has guarded (because Allāh has enjoined it to be guarded as their duty to their husbands). And (although the grey mare must not be the better horse, as to) those women (on whose part) you fear disobedience, then (whereas a stitch in time saves nine) admonish them (first), and (next, not carrying matters with high-handedness) leave them alone in the beds (i. e., suspend conjugal relations, in case they repeat their wrong course, :15), and (lastly, seeing that even Arthur could not tame a woman's tongue, you may even strike the iron while it is hot, and so) chastise them(, but not breaking a butterfly on the wheel, it should be such that it leaves no impression on their person, Tir. 10:11; -this physical chastisement is allowed only in case they still persist in their wrong course). If they then obey you then do not seek a way (of divorce or other extreme measures) against them(, rather be to their virtues very kind; be to their faults a little blind :19). Verily Allāh is ever Most High, Great (so everything should be done to His will, not by taking the law in own hand).

Omar, Amatul Rahman, and Abdul Mannan Omar, 1991, rev. 1997-eclectic, some Shēr 'Alī, Muhammad 'Ali

Men are the full maintainers of women, because Allāh has made one of them excel the other, and because men spend out of their wealth on them. So virtuous women are those who are obedient (to Allāh) and guard (their own chastity as well as the rights and secrets of their husbands even) in (their) absence, as Allāh has guarded (the women's rights). As for those women (on whose part) you apprehend disobedience and bad behavior, you may admonish them (first lovingly) and (then) refuse to share their beds with them and (as a last resort) punish them (mildly).

If they, then, obey you, you shall seek no other way against them. Indeed, Allāh alone is High, (and) Great.

Palmer, E. H., 1880 tr., rpt. 1965 — rev. Sale w. infl. fr. Rodwell

Men stand superior to women in that God hath preferred some of them over others, and in that they expend of their wealth: and the virtuous women, devoted, careful (in their husbands') absence, as God has cared for them. But those whose perverseness ye fear, admonish them and remove them into bedchambers and beat them; but if they submit to you, then do not seek a way against them; verily, God is high and great.

Parvez, 1986 — a huge expansion based on Abdul Latif from Rodwell from Sale

As stated earlier, women own what they earn but due to biological reasons, they are incapacitated for considerable periods of time, to earn a living. Due to this fact it is obvious and natural that the responsibility for maintaining the family is vested in men. When women are given such protections then they must fulfill thier functions as women faithfully and safeguard their potentialities.

If notwithstanding all this, those in authority apprehend defiance on the part of women with regards to the performance of their natural functions, they should, in order to correct such a behaviour, first admonish the women, then, if required, separate them temporarily from their husbands, or intern them, and finally, if necessary, punish them otherwise. *Allah's* laws must prevail. If they submit to them then seek no occasion against them.

Pickthall, Muhammad Marmaduke,1930, etc. — rev. M. Ali, w. Palmer, Rodwell

Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High Exalted, Great.

Pirzada, Shams tr. by Abdul Karim Shaikh 1991 --- Dawood, Pickthall, Muhammad 'Ali

Men have authority over women, because Allah has made one superior to the other, and because they spend of their wealth (to support women). Therefore, the righteous women are obedient and guard (the husband's) secrets under the protection of Allah. As for those women from whom you fear defiance, admonish them, leave them alone in their beds, and beat them. Then if they obey you, seek not an excuse against them. Verily Allah is Most High, Great.

Qadri, Mohammed Aqib Farid 2000

Men are in charge of women, as Allah has made one of them superior to the other, and because men spend their wealth for the women; so virtuous women are the reverent ones, guarding behind their husbands the way Allah has decreed guarding; and the women from whom you fear disobedience, (at first) advise them and (then) do not cohabit with them, and (lastly) beat them; then if they obey you, do not seek to do injustice to them; indeed Allah is Supreme, Great.

Qarā'ī, 'Alī Qulī 2004

Men are the managers of women, because of the advantage Allah has granted some of them over others, and by virtue of their spending out of their wealth. So righteous women are obedient, care-taking in the absence [of their husbands] of what Allah has enjoined [them] to guard. As for those [wives] whose misconduct you fear, [first] advise them, and [if ineffective] keep away from them in the bed, and [as a last resort] beat them. Then if they obey you, do not seek any course [of action] against them. Indeed Allah is all-exalted, all-great.

Qaribullah, Hassan 2001

Men are the maintainers of women for that Allah has preferred in bounty one of them over another, and for that they have spent of their wealth. Righteous women are obedient, guarding in secret that which Allah has guarded. Those from whom you fear rebelliousness, admonish them and desert them in the bed and smack them (without harshness). Then, if they obey you, do not look for any way against them. Allah is High, Great.

Rodwell, J. M. 1861 tr. — rev. Sale

Men are superior to women on account of the qualities with which God hath gifted the one above the other, and on account of the outlay they make from their substance for them. Virtuous women are obedient, careful, during the husband's absence, because God hath of them been careful (n. or: of that which God would have them care for). But chide those for whose refractoriness ye have cause to fear; remove them into beds apart, and scourge them: but if they are obedient to you, then seek not occasion against them: verily, God is High, Great!

Ross, Alexander, 1649

The men shall have authority over the women; they shall have them in their keeping; they shall have in their power the wealth that God shall give them; and shall have care of what shall be convenient to be expended for them. Discreet and obedient wives observe in the absence of their husbands, the commandment of God, make remonstrances to them that shall be disobedient, and remove them from your bed, chastise them. If they obey you seek not occasion to abuse them unjustly. God is most high and most mighty.

Sale, George, 1734 tr. — the ancestor of most English Qur'ān translations

Men shall have the pre-eminence above women, because of those advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives. The honest women are the obedient, careful in the absence of their husbands, for that God preserveth them, by committing them to the care and protection of men. But those, whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments, and chastise them. But if they shall be obedient unto you, seek not an occasion of quarrel against them: for God is high and great.

Sarwar, Hafiz Ghulam, 1929 ed. - slight influence of M. Ali

Men are protectors over women, On account of that by means of which GOD has made some of them eminent above the others, And on account of what they spend out of their belongings; so that the good women are devout, Guarding that, in the absence (of their husbands), what GOD has guarded; And there are women whose disobedience you may be afraid of, Then teach then, And (next) leave them alone in their beds, And (next) punish them lightly; If then they obey you, Then do not seek a way against them. Surely GOD is High, Great.

Sarwar, Muhammad, 1981, rpt. n.d. (rev. Internet version is identical)

Men are the protectors of women because of the greater preference that God has given to some of them and because they financially support them. Among virtuous women are those who are steadfast in prayer and dependable in keeping the secrets that God has protected. Admonish women who disobey (God's Laws), do not sleep with them and beat them. If they obey (the Laws of God), do not try to find faults in them. God is High and Supreme.

Shakir, M. H., 1993 ed. — M. Ali

Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

----------, 1378/1959 tr. — from M. Ali

Men are the maintainers of women because Allah has made some of them to excel others and because they [s]pend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allāh is High, Great.

Umm Muhammad, 1997 ed. --- rev. of Hilālī and Khān

Men are in charge of women by [right of] what [qualities] Allāh has given one over the other and what they spend [in support] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard. But those [women] from whom you fear defiance – [first] admonish them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand.

Uzunoğlu, Nurettin (in Ali Özek tr.), 1996 ed. --- Pickthall with frequent Yusuf 'Ali

Men are protectors of women, because Allah has given the one more than the other (strength), and because they spend of their property (to maintain them). So righteous women are the devoutly obedient, guarding in secret that which Allah has guarded. As for those from whom you fear disloyalty, admonish them and banish them to beds apart, and beat them (lightly, without visible injury). Then if they obey you, seek not a way against them. For Allah is High, Sublime.

Zidan, Ahmad, and Dina Zidan, 1417/1996 ed., actually prepared by 1412/1992

Men are the supporters of women because of what GOD has bestowed on the one more than the other, and for what they have to provide (for them) from their resources. So the righteous women are obedient and protect in the absence of their husbands that which GOD ordains to be protected. But those women in whom you fear recalcitrance, admonish them, then if they persist, forsake their beds, and if they still persist, hit them in gentle manner (in no way physically harming). But if they return to obedience do not take punitive measures against them. And surely GOD is the Most High, The Supreme.

Zohurul Hoque, 1420/2000

Men are supporters for the women, by means of which Allah has made some of them eminent above the others, and by what they spend out of their property. So the good women are devout, guarding the secrecy which Allah has guarded. And those women you fear their disloyalty, then admonish them, and leave them alone in the beds, and beat them. If they then obey you then do not seek a way against them. Verily Allah is ever most High, Great.

Comparative usages of particular terms in Q 4:34

For qawwamūn

- (have authority) Ross, Dawood, Mir Ahmed Ali, Zayid, Nazar Muhammad, Pirzada, Jibouri
- (have the pre-eminence) Sale
- (superior) Rodwell
- (stand superior) Palmer
- (have an authority) Abdulhakim Khan
- (attendants) Abū al-Faḍl
- (protectors) Dihlawi, Ghulam Sarwar, Nuri, Muhammad Sarwar, Uzunoğlu
- (maintainers) Muhammad Ali, Shakir, Qaribullah
- (in charge) Pickthall, Faridul Haque, Fakhry, Umm Muhammad, Nida-e-Quran, Qadri, Aal al-Bayt Institute
- (protectors and maintainers) Yusuf Ali, Hilali/Khan, Ansari, Ahamed
- (managers of the affairs) Arberry, Chawla, Qarā'ī (has "managers of women")
- (guardians) Fareed, Shēr 'Alī, Zafrullah Khan, Amir-Ali, Ben Shemesh, Khatib, Anwer Ali
- (overseers) Daryabadi
- (rulers) Abdul Hamid
- (lords) Ashfaq Ahmad
- (rank a little higher) Abdul Latif
- (stand above) Athar Husain
- (made responsible) Khalifah
- (shall take full care) Asad, Abdel Haleem (uses "should")
- (the ones who should support) Irving
- (bread-earners) Ahmed Ali
- (responsibility for maintaining the family ... such protections) Parvez
- (controllers) Ayyub Khan
- (take responsibility) Cragg
- (full maintainers) Omar and Omar

- (supporters) Zidan, Zohurul Hoque, Cleary, Bakhtiar
- (have charge) Bewley
- ((appointed) in charge (and the caretakers)) Munshey
- (upholders and maintainers) Nasr
- (distinguished) Hussain

For faddala

- (shall have them in their keeping) Ross
- (has made ... to excel) Sale ("hath caused" instead of "has made"), Muhammad Ali, Pickthall, Fareed, Shēr ʿAlī, Daryabadi ("hath" instead of "has"), Abdul Hamid, Mir Ahmed Ali ("hath caused" instead of "has made"), Zafrullah Khan (w/o "to"), Hilali/Khan, Khatib (w/o "to"), Faridul Haque (w/o "to"), Ansari (w/o "to"), Anwer Ali, Chawla, Shakir, Omar and Omar (w/o "to"), Fakhry (w/o "to"), Jibouri ("has caused" instead of "has made")
- (hath gifted) Rodwell, Abdul Latif
- (hath preferred) Palmer, Ayyub Khan ("has" instead of "hath"), Bewley ("has" instead of "hath"), Aal al-Bayt Institute ("has" instead of "hath")
- (for the superiority ... hath given) Abdulhakim Khan
- (has graced) Abū al-Faḍl
- (hath exalted) Dihlawi
- (has made ... eminent) Ghulam Sarwar, Nuri, Zohurul Hoque
- (has given ... more (strength) Yusuf Ali, Uzunoglu, Ahamed
- (has preferred in bounty) Arberry, Qaribullah
- (has made superior) Dawood, Zayid, Nazar Muhammad (...), Pirzada, Qadri
- (gave greatness) Ashfaq Ahmad
- (has bestowed ... more) Amir-Ali, Zidan
- (have been gifted with) Athar Husain
- (superior natural qualities) Ben Shemesh
- (has endowed ... with certain qualities) Khalifah
- (has bestowed more abundantly) Asad
- (the greater preference ... has given) Muhammad Sarwar

- (has given ... advantages) Irving, Bakhtiar (has "an advantage" instead of "advantages")
- (has given some edge) Ahmed Ali
- (due to biological reasons, they are incapacitated for considerable periods of time) Parvez
- (the differing capacities ... with which ... in His goodness has blessed) Cragg
- (has given ... over) Umm Muhammad, Nida-e-Quran
- (has given ... more than) Cleary, Abdel Haleem
- (advantage ... has granted) Qarā'ī
- (has given the one precedence) Munshey
- (has favored) Nasr
- (favours ... has granted) Hussain

For sāliḥāt

- (discreet) Ross
- (honest) Sale
- (virtuous) Rodwell, Palmer, Dihlawi, Fareed, Shēr 'Alī, Abdul Latif, Zafrulla Khan, Ben Shemesh, Muhammad Sarwar, Ashfaq Ahmad, Husain, Ahmed Ali, Khatib, Cragg, Haque, Omar, Qadri, Munshey
- (good) Abdulhakim Khan, Muhammad Ali, Ghulam Sarwar, Pickthall, Dawood, Shakir, Abdul Hamid, Nuri, Zayid, Anwer Ali, Nazar Mohammad, Zohurul Hoque
- (righteous) Abu al-Faḍl, Yusuf Ali, Daryabadi, Arberry, Mir Ahmed Ali, Hilali/Khan, Rashad Khalifa, Asad, Ayyub Khan, Ansari, Chawla, Pirzada, Zidan, Uzunoglu, Umm Muhammad, Fakhry, Ahamed, Abdel Haleem, Qarā'ī, Jibouri, Qaribullah, Aal al-Bayt Institute, Nasr 2015, Hussain 2018
- (chaste) Amir-Ali
- (honorable) Irving
- (women) Parvez
- (right-acting) Bewley
- (of integrity) Cleary
- (the ones who are in accord with morality) Bakhtiar

For qānitāt

- (obedient) Ross, Sale, Rodwell, Muhammad Ali, Pickthall, Fareed, Arberry, Shēr 'Alī, Dawood, Daryabadi, Shakir, Abdul Hamid, Ashfaq Ahmad, Mir Ahmed Ali, Zafrulla Khan, Ben Shemesh, Zayid, Khatib, Ayyub Khan, Ansari, Anwer Ali, Nazar Muhammad, Chawla, Omar and Omar, Pirzada, Zidan, Fakhry, Bewley, Qarā'ī, Jibouri, Qaribullah, Aal al-Bayt Institute, Munshey
- (devoted) Palmer, Abū al-Faḍl
- (submissive) Abdulhakim Khan, Faridul Haque
- (devoutly obedient) Yusuf Ali, Hilali/Khan, Uzunoğlu, Umm Muhammad, Ahamed, Nasr
- (devout) Ghulam Sarwar, Nuri, Zohurul Hoque, Abdel Haleem
- (dutiful) Abdul Latif, Athar Husain
- (well content) Amir-Ali
- (will cheerfully accept this arrangement, since it is God's commandment) Khalifah
- (the truly devout ones) Asad
- (steadfast in prayer) Muhammad Sarwar
- (steadfast) Irving
- (obedient to God) Ahmed Ali
- (must fulfill thier functions as women faithfully) Parvez
- (quietly dutiful) Cragg
- (humble) Cleary
- (reverent) Qadri
- (the ones who are morally obligated) Bakhtiar

For nushuzahunna

- (shall be disobedient) Ross
- (whose perverseness) Sale, Palmer, Abū al-Faḍl, Mir Ahmed Ali
- (whose refractoriness) Rodwell, Daryabadi, Cragg
- (their rising) Abdulhakim Khan
- (disobedience) Dihlawi (adds "whose"), Ghulam Sarwar (adds "whose"), Fareed, Shēr 'Alī, Dawood, Abdul Hamid, Nuri, Zafrulla Khan, Ben Shemesh, Zayid,

Faridul Haque (adds "whose"), Nazar Mohammad, Bewley (adds "whose"), Qadri

- (desertion) Muhammad Ali, Shakir
- (rebellion) Pickthall, Khalifah, Ayyub Khan (adds "whose"), Ansari
- (disloyalty and ill-conduct) Yusuf Ali, Anwer Ali, Ahamed
- (may be rebellious) Arberry, Aal al-Bayt Institute
- (who seem to have gone refractory) Abdul Latif, Athar Husain
- (ill-conduct) Hilali/Khan, Hussain
- (will tend to go astray) Amir-Ali
- (whose ill-will) Asad
- (who disobey (God's Laws)) Muhammad Sarwar
- (their misconduct) Ashfaq Ahmad, Qarā'ī (with "whose misconduct")
- (whose surliness) Irving
- (their dissent) Khatib
- (feel are averse) Ahmed Ali
- (defiance on the part of women with regards to the performance of their natural functions) Parvez
- (defiance) Chawla, Pirzada, Umm Muhammad
- (disobedience and bad behavior) Omar and Omar
- (recalcitrance) Zidan
- (might rebel) Fakhry
- (disloyalty) Uzunoğlu, Zohurul Hoque, Jibouri (with "whose")
- (perversity) Cleary
- (high-handedness) Abdel Haleem
- (rebelliousness) Qaribullah
- (resistance) Bakhtiar
- (defiance (and disloyalty)) Munshey
- (discord and animosity) Nasr

For ʿidhuhūnna:

All except Dihlawi (reason with), Khalifah (talk to), Ahmed Ali (talk to suasively), Amir-Ali (advise patiently), Ben Shemesh (reprimand), Daryabadi and Khatib (exhort), Rodwell (chide), Ross (make remonstances), Sale (rebuke), Ghulam Sarwar (teach), Ahamed (caution (and warn)), Qadri (advise), Qarāʾī (advise), Abdel Haleem (remind), and Hussain (warn) use "admonish," which derives from Palmer.

For wa-ḍribūhunna

All use "beat" except ʿAbdul Latif, Husain (give them a shaking); Abū al-Faḍl (propound to them parables); Ahmed Ali (go to bed with them (when they are willing)); Ross, Sale, Abdulhakim Khan, Muhammad Ali, Fareed, Shēr ʿAlī, Nuri, Zafrulla Khan, Amir-Ali (chastise); Parvez (if necessary, punish them otherwise); Rodwell, Pickthall, (scourge); Ghulam Sarwar (punish them lightly); Omar and Omar (punish them (mildly)); Umm Muhammad, Aal al-Bayt Institute, Nasr (strike); Qaribullah (smack them (without harshness)); Cleary (spank); Abdel Haleem (hit); Bakhtiar (go away from them); Hussain (apply *a minimum of force*). "Beat" originated with Palmer.

For tabghū

All except Ashfaq Ahmad, Arberry, Bewley, Qaribullah, Bakhtiar (look for); Dawood, Zayid, Nazar Mohammad , Zidan (take); Khalifah (permitted to transgress); Muhammad Sarwar (try to find faults); Abdel Haleem (have no right to act against); Hussain (behave unjustly) use "seek," which derives from Ross.

Translations of Q 105[199]

Abdel Haleem

[1]Do you [Prophet] not see how your Lord dealt with the army of the elephant? [2]Did He not utterly confound their plans? [3]He sent ranks of birds against them, [4]pelting them with pellets of hard-baked clay: [5]He made them [like] cropped stubble.

Abdul Hakim Khan

1 Didst thou not behold how thy Lord dealt with the masters of the elephants? 2 Did He not make their expedition a loss, 3 and send against them flocks of birds, 4 that cast upon them stones of backed clay, 5 and rendered them like leaves of corn, eaten down.

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[199] This section has been formatted to reflect the layout of the respective translations

Ahmed Ali

HAVE YOU NOT seen how your Lord dealt with the people of the elephants?
2. Did He not make their plan go wrong,
3. And sent hordes of chargers flying against them,
4. (While) you were pelting them with stones of porphyritic lava,
5. And turned them into pastured fields of corn?

Arberry

105:1 Hast thou not seen how thy Lord did with the Men of the Elephant?
Did He not make their guile to go astray?
And He loosed upon them birds in flights,
hurling against them stones of baked clay
and He made them like green blades devoured.

Dawood

105:1 Have you not considered how God dealt with the Army
of the Elephant?
Did He not confound their stratagem and send against
them flocks of birds which pelted them with clay-stones, so
that they became like the withered stalks of plants which
105:5 cattle have devoured?

Dihlawi, Mirza Hairat

1. Hast thou not seen how thy Lord dealt with those who had elephants?
2. Did he not bring his plot to disgrace,
3. And sent against him flocks of birds,
4. Hurling upon them stones of clay?
5. Thus did he render them like straw, chewed (by cattle).

Hamid S. Aziz

105:1. See you not how your Lord dealt with the people of the elephant? *
105:2. Did He not make their stratagem lead them astray,
105:3. And sent down on them birds in flocks,
105:4. To pelt them with stones of baked clay,
105:5. And make them like stalks left by herbage eaten down?

Hilālī & Khān

1. Have you (O Muhammad) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].

2. Did He not make their plot go astray?
3. And sent against them birds, in flocks,
4. Striking them with stones of Sijjīl.
5. And made them like an empty field of stalks (of which the corn has been eaten up by cattle).

Hussain

1 Have you not seen how your Lord dealt with the companions of the elephant? 2 Didn't he smash their plan? 3 When he sent a flock of birds against them, 4 which pelted them with hard stones of baked clay, 5 and then turned them into chewed hay.

Irving

Have you not considered how your Lord dealt
with the owners of the Elephant?
Did He not cause their plan to miscarry,
and sent birds in flocks against them
which threw stamped clay pellets at them?
It left them just like chewed-up chaff.

Itani

1. Have you not considered how your Lord dealt with the People of the Elephant?
2. Did He not make their plan go wrong?
3. He sent against them swarms of birds.
4. Throwing at them rocks of baked clay.
5. Leaving them like chewed-up leaves.

Muhammad Ali

1 Hast thou not seen how thy Lord dealt with the possessors of the elephant?
2 Did He not cause their war to end in confusion?
3 And send against them birds in flocks?
4 Casting at them decreed stones -
5 So He rendered them like straw eaten up?

Muhammad Asad

ART THOU NOT aware of how thy Sustainer dealt with the Army of the Elephant?
(2) Did He not utterly confound their artful planning?
(3) Thus, He let loose upon them great swarms of flying creatures
(4) which smote them with stone-hard blows of chastisement pre-ordained,
(5) and caused them to become like a field of grain that has been eaten down to stubble -

Muhammad Ayub Khan

Hast thou not seen how thy Lord did with Men of the Elephant?(1)
Did He not make their guile to go astray,(2)
and sent against them flocks of birds,(3)
which pelted them with stones of baked clay,(4)
then He made them like eaten up straw?(5)

Muhammad Sarwar

Have you not considered how your Lord dealt with the people of the elephant? (105:1).
Did He not cause their evil plots to fail (2)
by sending against them flocks of swallows (3)
which showered them with small pebbles of clay (4)
to turn them into (something) like the left-over grass grazed by cattle (5).

Muhammad Zafrullah Khan

Dost thou not recall how thy Lord dealt with the People of the Elephant?
Did He not destroy them and thus cause their design to miscarry?
Then He sent upon their corpses swarms of birds, which beat them
against hard lumps of clay, and thus made them like broken straw, left over. (2-6)

Munir Ahmed Munshey

[105:001] Are you not aware of how your Lord dealt with the army accompanied by the elephants?
[105:002] Did He not make their (evil) plans go awry?
[105:003] He let loose upon them a large flock of birds,
[105:004] That pelted them with pellets made of baked clay.
[105:005] Thus, He turned them into the chewed out chaff.

Nasr

1 Hast thou not seen how thy Lord dealt with the masters of the elephant? 2 Did He not make their scheming go astray, 3 and send against them birds in swarms, 4 pelting them with stones of baked clay, 5 such that He made them like devoured husks?

Nida-e-Quran

Have you not considered, [O Muhammad], how your Lord dealt
with the companions of the elephant? Did He not make their plan
into misguidance? and He sent against them birds in flocks,
Striking them with stones of hard clay, and He made them like eaten
straw. (1-5)

Omar, Amatul Rahman, and Abdul Mannan Omar

1. Have you not considered how your Lord dealt with the People of the Elephant (-the army of *Abrahah*, the viceroy of the Negus, king of Abyssinia at Yemen)?
2. Did He not (cause the war to end in confusion and) ruin their plan (to destroy *Ka'bah* by making it revert to themselves)?
3. And He sent against them flocks of birds,
4. (Which tore off flesh from their bodies to eat by) striking them against stones of hardened and petrified clay.
5. And thus reduced them to rotten chaff (and in a similar way will they be ruined who would ever make an attack to destroy *Ka'bah*).

Palmer

Hast thou not seen what thy Lord did with the fellows of the elephant?
Did He not make their stratagem lead them astray, and send down on them birds in flocks, to throw down on them stones of baked clay, and make them like blades of herbage eaten down?

Pickthall

105.1 Hast thou not seen how thy Lord dealt with the owners of the Elephant?
105.2 Did He not bring their stratagem to naught,
105.3 And send against them swarms of flying creatures,
105.4 Which pelted them with stones of baked clay,
105.5 And made them like green crops devoured (by cattle)?

Progressive Muslims

105:1 Have you not seen what your Lord did to the people of the elephant?
105:2 Did He not cause their schemes to go astray?
105:3 And He sent down upon them swarms of birds.
105:4 Striking them with rocks made from hardened clay.
105:5 Until He turned them like devoured hay.

Qaribullah

[105.1] Have you not seen how Allah dealt with the companions of the Elephant?
[105.2] Did He not cause their schemes to go astray?
[105.3] And He sent against them flights of birds
[105.4] pelting them with stones of baked clay,
[105.5] so that He made them like straw eaten (by cattle).

Quṭb

Have you not seen how your Lord dealt with the people of the Elephant? Did

He not cause their treacherous plan to be futile, and send against them flights of birds, which pelted them with stones of sand and clay? Thus He made them like devoured dry leaves.

Rashad Khalifa

105:1 Have you noted what your Lord did to the people of the elephant?
105:2 Did He not cause their schemes to backfire?
105:3 He sent upon them swarms of birds.
105:4 That showered them with hard stones.
105:5 He made them like chewed up hay.

Rodwell

Hast thou not seen how thy Lord dealt with the army of the Elephant?
Did he not cause their stratagem to miscarry?
And he sent against them birds in flocks (ababils),
Claystones did they hurl down upon them,
And he made them like stubble eaten down!

Ross

Considerest thou not how thy Lord entreated them that came mounted upon elephants, to ruine the temple of Mecca? Was not their conspiracie their own destruction? God sent against them flying troups, that threw upon them stones, whereon were imprinted their names; he made them like to corn sown in fields, devoured by beasts.

Sale

105:1 Hast thou not seen how thy Lord dealt with the masters of the elephant?
105:2 Did He not make their treacherous design an occasion of drawing them into error;
105:3 and send against them flocks of birds,
105:4 which cast down upon them stones of baked clay;
105:5 and render them like the leaves of corn eaten by cattle?

Shabbir Ahmed

105:1 Are you not aware of how your Lord dealt with the Army of the Elephant?
105:2 Did He not bring their strategy to utter failure?
105:3 And sent upon them swarms of flying creatures.
105:4 Then you showered them with hard stones earmarked with requital. ('Sijjil' = Inscribed = Marked out).
105:5 And made them like a field of grain eaten down to stubble.

Shēr 'Alī

105:1 Knowest thou not how thy Lord dealt with the Owners of the Elephant?
105:2 Did He not cause their design to miscarry?
105:3 And He sent against them swarm of birds,
105:4 Which ate their dead bodies, striking them against stones of clay.
105:5 And thus made them like broken straw, eaten up.

Shakir

"105.1" Have you not considered how your Lord dealt with the possessors of the elephant?
Did He not cause their war to end in confusion,
And send down (to prey) upon them birds in flocks,
Casting against them stones of baked clay,
"105.5" So He rendered them like straw eaten up?

Yusuf Ali

1. Seest thou not how thy Lord dealt with the Companions of the Elephant?
2. Did He not make their treacherous plan go astray?
3. And He sent against them Flights of Birds,
4. Striking them with stones of baked clay.
5. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up.

INDEX

Note: Page numbers followed by "n" indicate footnotes.

A

Aal al-Bayt Institute for Islamic Thought, 150, 196
Abd al-Ḥamīd II, 36
Abd Allāh 76
Abdel Haleem, M. A. S., 14–15, 169, 190, 196
Abduh, Muhammad, 6, 143, 167
Abduh, Shaykhs Muhammad, 93
Abdulaleem, Imam Muhammad, 182
Abdul Basit, 140
Abdul-Fattah, Ashraf, 186
Abdul Hakim Khan Patyalawi, Muhammad, 190, 196
Abdullah, Mohsin, 22
Abdul Latif, Syed, 16, 16n16, 179, 197
Abdul, Musa O. A., 166
Abdul-Rahman, Muhammad Saed, 109
Abdul-Raof, Hussein, 169, 181
Abdul Wadud, Syed, 140
Abdum-Muhaimin, Jibril, 28
Abrahamson, Ben, 28
abrogation (naskh), 83–84, 160, 164
Abū al-Faḍl, Mirza, 16–18, 17n17, 24, 32
Abu Bakr Siraj al-Din. See Lings, Martin
Abū Dhikrī, 37
Abu-Hamdiyyah, Mohammad, 179
Abu-Shabanah, Abdel Khalek Himmat, 12, 76–77
Adāb tilāwat al-Qur'ān, 158
Adam, story of, 23
adhāb (torment), 17
Advocate of Dialogue, Crossroads, and Essentials Concepts in the Holy Qur'an (Ali Ünal), 136
Afridi, Mohammad Razi Khan, 169
Afsaana-e-Karbala (Dihlawi), 36
After a Few Centuries: A True and Easy Translation of the Glorious Holy Qur'an, with Commentary (Jullundhri), 110
Afzal, Omar, 28
Ahamed, Syed Vickar, 18–19, 197
Ahl al-Qur'ān, 21, 36, 101
Ahl-i Sunnat movement, 39
Ahmad, Basharat, 140

INDEX

Aḥmad, Bashīr al-Dīn Maḥmūd, 24, 78, 100
Aḥmad, Hadrat Mirza Nāṣir, 100
Ahmad, Imtiaz, 19
Aḥmadīs, 11, 14, 123
connections of Nooruddīn, 54
doctrines about Jesus, 55
efforts in India, 9
Lāhōrī, 65, 68
Mīrzā Ghulām Ahmad, 36, 53–54, 78, 82, 111–113, 149
Qādiyānī, 24, 78, 82, 114
translation of Muhammad 'Alī, 58
translation of Shēr 'Alī, 114
Aḥmadiyyah movement, 78
Ahmad, Khurshid, 147–148
Aḥmad, Mirza Bashīr al-Dīn Maḥmūd. See Ahmad, Mirza Bashiruddin Mahmood
Ahmad, Mirza Bashiruddin Mahmood, 77–79, 100
Aḥmad, Mīrzā Ghulām, 36, 53–54, 78, 82, 111–113, 149
Ahmad, Mohammad Ashfaq, 197–198
Ahmad, Mufassir Mohammad, 20
Aḥmad, Muhammad, 21, 77
Aḥmad, Muhammad Ashfaq, 138
Ahmad, Nasir, 140
Ahmed, Hasanuddin, 158
Ahmed, Mohamed, 20
Ahmed, Nazeer, 20
Ahmed, Samira, 20
Ahmed, Shabbir, 20–21, 198
aḥruf, 160
Ahsan al-Qasas: Commentary of Surah Yusuf (The 12th Chapter of the Glorious Qur'an) (Raheem), 140
Ahsan, Muhammad Manazir, 147–148
Akbar, Khalil A., 28
Akhter, Sultan, 125
al-Afghānī, Jamāl al-Dīn, 21
Al-Akili, Muhammad Maher, 11, 20, 141
al-Albānī, Muhammad Nāṣir al-Dīn, 159
al-Ālūsī, 76
al-'Alwānī, Ṭāhā Jābir, 167
al-'Anani, Hasan, 173
alaq (congealed blood), 64
al-'Āṣī, Muhammad Ḥ., 91–92
al-cAṭṭār, Ḥasan ibn Muhammad, 5–6
al-Azami, Muhammad Mustafa, 81, 120, 166
al-Azhar, 14, 18, 37, 39–41, 43, 50, 51, 58, 74, 115, 173
al-Baḥrānī, Hāshim, 60

al-Bājūrī, Ibrāhīm, 6
Al-Bani, Abdul-Hadi Muhammad Tawfiq, 141
Al-Baqarah, 32, 39, 83n129, 91, 97, 106, 108, 127, 132, 148, 175, 177
al-Bāqillānī, Muhammad ibn al-Ṭayyib, 179–180
al-Bāqī, Muhammad Fu'ād 'Abd, 182
al-Batāwī, Shaykh Dr. Ibrāhīm Muhammad, 37
al-Bayān fī tafsīr al-Qur'an, 159
al-Bayḍāwī, 'Abd Allāh b. 'Umar, 64, 66, 94–96, 115, 134, 143, 148
al-Biqā'ī, 76
Al-Bīrūnī, [Abū al-Rayḥān Muhammad ibn Aḥmad], 141
al-Bukhārī, 85, 102, 137, 164
al-Būzīdī, Muhammad, 105
Alcoran of Mahomet, The (Ross), 63–64
al-Dalīl ilā asāsiyyāt tajwīd al-Qur'an, 186
al-Darqāwī, al-'Arabī, 105
al-Dihlawī, Shāh 'Abd al-Qādir Muḥaddith, 137
al-Dihlawī, Shāh Walī Allāh, 137
al-Dīn, Khawājah Kamāl, 54
al-Dīn Zarabozo, Jamaal, 7
Alexander the Great, 84
al-Faḍl, Abū, 197
al-Fandī, Muhammad Jamāl al-Dīn, 173
Al-Fateha and Its Significance (Siddiqui), 155
al-Fātiḥah, 25, 28, 31, 94, 106, 108, 112, 125, 127, 130, 132, 138, 140, 148, 150, 155, 159, 175
al-Fauz al-Kabir fi Usul al-Tafsir: The Principles of Qur'an Commentary (Shāh Waliyullah), 163–165
al-Fawā'id al-saniyyah fī sharḥ al-arba'īn al-Nawawiyyah (Bulandshahrī), 97
Al-Fawz al-Kabīr fi Uṣūl at-Tafsīr: The Great Victory of Qur'ānic Hermeneutics (Shāh Waliyyullāh), 165
al-Fayrūzābādī, Abū al-Ṭāhir Muhammad ibn Ya'qūb, 104
Algar, Ḥāmid, 135, 162
al-Ghamrāwī, Muhammad Bey Aḥmad, 58
al-Ghazālī, Abū Ḥāmid Muhammad b. Muhammad, 119, 143–145, 158
al-Ghazālī, Muhammad, 173–174
al-Ḥadīd, 70, 105
al-Hadis, 142
al-Ḥakīm, Muḥsin, 86
al-ḥamdu lillāh, 77
al-Ḥasan, Maḥmūd, 137, 138
al-Ḥāyek, 'Izziddīn, 42
al-Hilāl, 93
Al-Hilālī, Muhammad Taqī-ud-Dīn bin Abdul Qādir, 11, 13, 101–104
Al-Hilālī, Muhammad Taqī al-Dīn, 107, 108, 148, 192
Al-Hilly, Mohammed-Ali Hassan, 104
al-ḥurūf al-muqaṭṭa'āt, 71

Ali, Abdullah Yusuf, 19, 20, 31n39, 44, 79–82, 190, 198
Alī, Aḥmadī Muhammad, 10
Ali, Ahmed, 17, 21–23, 32, 190, 198
Ali, Anwer, 198
Alī Jinnāḥ, Muhammad, 21
Alī Khān, Uthmān, 57
ālim, 99
Al-Imam, Ahmad 'Ali, 166
Alī, Muhammad, 11, 13, 17, 19, 54, 55, 68, 68n113, 70, 76, 80, 82–85, 83n130, 88, 90, 98n145, 100, 124–125, 199
Aḥmadiyyah beliefs, 83
in modernist speculations, 84
Ali, Muhammad Mohar, 23, 166
al-Islām 'alā muftariq al-ṭuruq, 89
al-Islām yataḥaddā, 50
al-Ismā'īlī, Ḍiyā' al-Dīn ibn Hibat Allāh, 143
Ali, Sajjadi Vafakhani Mir Ahmed, 85–87
Alī, Sayyid Anwar, 142
Alī, Shēr, 11, 15, 23–24, 54, 100, 199
Ali, S. V. Mir Ahmed, 11, 191, 199
Ali, Syed Anwer, 87–89
al-Itqān fī 'ulūm al-Qur'an, 185
Aliya Atalay, 43
Alī, Yūsuf, 10, 11, 13, 19, 20, 28, 31, 51, 74, 76, 79n124, 80, 81, 81n126, 82, 88, 98, 102, 139
al-Jalālayn, 115
al-Jam' al-ṣawtī al-awwal li-al-Qur'an al-Karīm, 186
al-Jāmi', 102, 108
al-Jāmi' li-aḥkām al-Qur'an (Al-Qurṭubī), 127
al-Jibouri, Yasin T., 46, 87
al-Kāshānī, Kamāl al-Dīn 'Abd al-Razzāq, 75, 111
al-Kāshī, Muhammad Murtaḍā, 143
Alkhalidy, Nabeel, 28
al-Khattāb, Umar ibn, 73, 160
al-Khiḍr, 90, 152
al-Khū'ī, Abū al-Qāsim al-Mūsawī, 86, 159, 160
Allah, 10–12, 36, 51, 56, 59, 69, 74, 86, 90, 92, 174, 196, 199–200, 204–206, 208–210
Allāh al-Ṣamad, 29
al-Maḥallī, Jalāl al-Dīn Muhammad ibn Aḥmad, 133, 143
al-Marāghī, Muṣṭafā, 58
al-Masīḥ al-dajjāl ("The Antichrist") (Abdul Hakim Khan), 112
al-Mawdūdī, 6, 11
al-Maybūdī, 75, 121
al-Miṣbāḥ al-munīr fī tahdhīb Tafsīr Ibn Kathīr: Tafsir Ibn Kathīr (Abridged) (Ibn Kathīr), 108
al-Miṣrī, Muhammad Amīn, 107

Al-Mīzān: An Exegesis of the Qur'ān (al-Ṭabāṭabā'ī), 135
Al-Montakhab [The Select] in the Interpretation of the Holy Qur'an (Abu-Shabanah), 76–77
Al-Mubarakpuri, Shaykh Safi-ur-Rahman, 108–109
al-Muqaddimah, 34
al-Muqaddimah fī uṣūl al-tafsīr translation, 159
al-Murshid, 92
al-Musnad (Ḥanbal), 54
al-muttaqūn translation in verse 2:2, 189–190
al-Nadwi, Abdullah Abbas, 183
al-Nadwī, Abū al-Ḥasan 'Alī, 99
al-Nā'inī, Aghā Mīrzā Muhammad Ḥusayn, 86
al-Nasafī, 115
al-Naysābūrī, al-Ḥākim, 164
al-Nīsābūrī, 92
al-Nuwayhī, Dr. Muhammad, 62n88
al-Qāmūs al-muhīt (Arabic dictionary), 104
al-Qarnayn, Dhū, 81, 82, 84, 90
al-Qāshānī, Abd al-Razzāq, 143
al-Qāsimī, Jamāl al-Dīn, 32
al-Qummī, 92, 121
Al-Qur'an (Jafri), 45
Al-Qur'an: A Contemporary Translation (Ahmed Ali), 21
Al-Qur'an: English Translation of Kanzul Iman (Mukaddam), 52
Al-Qur'an Rendered into English (Abdul Latif), 16
al-Qurṭubī, Abū 'Abd Allāh Muhammad ibn Aḥmad, 75, 76, 88, 92, 95, 98, 115, 127, 130
al-Qushayrī, Abū al-Qāsim 'Abd al-Karīm ibn Hawāzin, 75, 127
al-Raḥmān al-Raḥīm, 48
translation of Qur'ān, 188–189
al-Rāzī, Fakhr al-Dīn, 60, 76, 88, 92, 115, 130, 143, 152
al-Rifā'ī, Aleppine Salafī Nasīb, 106
al-Risālah al-Qushayriyyah (al-Qushayrī), 127
al-Ṣābūnī, 141
al-Salat (Ghali and Sukkari), 40
Al-Shaiban, Layth Saleh, 72
al-Sha'rawi, Muhammad Mitwalli, 154–155
al-Shawkānī, 92
al-Suhrawardī, Abd Allāh al-Ma'mūn, 18
al-Suyūṭī, Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr, 60, 66, 75, 133, 143, 162, 185
al-Ṭabarī, Abū Ja'far Muhammad ibn Jarīr, 12, 60, 75, 76, 88, 92, 95, 115, 134
al-Ṭabarsī. See al-Ṭabrisī
al-Ṭabāṭabā'ī, Muhammad Ḥusayn, 92, 135
al-Ṭabrisī, 60, 69, 76, 92, 130, 166
al-Tafsīr al-mawḍū'ī li-ṣuwar al-Qur'an al-Karīm (al-Ghazālī), 173
al-tafsīr bi-al-ishārah (al-Qushayrī), 127

al-tafsīr bi-al-ma'thūr, 88
al-Tahtāwī, Rifā'ah, 5
al-Tashīl al-ḍarūrī fī masā'il al-Qudūri ("Necessary Easing Regarding the Questions of al-Qudūrī") (Bulandshahrī), 97
al-Tayyib, Ahmad Muhammad, 120
al-Tirmidhī, 109, 164
al-Tūnisī, Khayr al-Dīn, 5
al-Tustarī, Sahl ibn ¢Abd Allāh, 75, 156
al-Uthaymin, Muhammad ibn Salih, 159
al-Wahhāb, Ibn 'Abd, 164
al-Wahidi an-Naisaburi, Abu al-Hassan Ali ibn Ahmad, 92, 177–178
al-Wāqi'ah, 105
al-Zamakhsharī, 60, 66, 76, 92, 94, 98, 115, 130, 143
American Strategic Healthcare Management Company (ASHM), 46
American University in Beirut (AUB), 47
Amir-Ali, Hashim, 11, 17, 24–25, 199
Aneesuddin, Mir, 25
Anṣārī, Ẓafar Isḥāq, 81, 200
Anthology of Qur'anic Commentaries, An (Hamza and Rizvi), 146–147
Anwār al-bayān ("Lights of Exposition") (Bulandshahrī), 96
Anwār al-tanzīl, 94
Approaches to the Qur'an in Contemporary Indonesia (Saeed), 162
Approaching the Qur'an: The Early Revelations (Sells), 154
Approach to the Quranic Sciences, An (Usmani), 163
Approximate, Plain and Straightforward Translation of the Meanings of the Honorable Qur'an in the English Language, An (al-Ḥāyek), 42
Aqil, Ali, 36
Arabic Historical Thought in the Classical Period (Khalidi), 48
Arafat, Q., 25
Arberry, Arthur J., 11, 25–26, 40, 50, 61, 191, 200
Ard-ul-Qur'an, 183
Ark of the Covenant (Arabic tābūt), 23
Ar-Rifā'ī, Muhammad Nasīb, 106, 107
Arya Samaj, 114
Asad, Muhammad, 11, 13, 17, 38, 55, 55n71, 76, 89–91, 191, 200
Asbāb al-nuzūl (al-Wahidi), 115, 163, 164, 177–178
Ascendant Qur'ān, The: Realigning Man to the Divine Power Culture (al-'Āṣī), 91–92
Ashfaq Aḥmad, Muhammad, 12
Askarī, Muhammad Ḥasan, 131, 132
Asrār at-Tanzīl (A'wān), 92
as-Sa'dī, 'Abd al-Rahmān b. Nāsir, 129–130
As-Said, Labib, 186
As-Saleh, Saleh, 154
Assami, Aminah. See Muhammad, Umm
Awān, Amīr Muhammad Akram, 92

Ayn al-Quḍāt, 119
ayn ḥamiʾah, 184
Ayoub, Mahmoud Mustafa, 11, 12, 75, 92–93, 135
Ayyūb Khān, Muhammad, 12
Āzād, Abū al-Kalām, 12, 16, 55, 118, 179, 93–94
Azīz, Aḥmad Khalīl, 132
Aziz, Hamid S., 27

B

Babcock, C[larence] Merton, 141
Baidāwī's Commentary on Sūrah 12 of the Qur'an, 95
Baig, Zaheen Fatima, 27
Bakhtiar, Laleh, 27, 200
Bāqiyāt-e tarjumān al-Qur'an, 94
Baraylawīs (Bareilvis), 39
Barto, Linda "iLham", 28
Bases of Islamic Culture (Latif), 16
Basic Concepts of the Qur'an (Latif), 16
Basic Reader for the Holy Qur'an: Mastering the Art of Qur'anic Recitation (Syed Mahmood Hasan), 186
Bayān al-Qur'ān (Thanawī), 131, 152
Beeston, A. F. L., 11, 95
Behbūdī, Muhammad Bāqir, 28–29
Behbūdī, Shīʿī ʿālim, 28
belief (īmān), 176
Bell, Richard, 11, 26, 29–30
Bennabi, Malek, 166
Ben Shemesh, Aharon, 30, 200–201
Betrice, 180
Bewley, Abdalhaqq, 30–31, 38, 133, 191, 201
Bewley, Aisha, 30–31, 38, 105, 191, 201
Bibliographic Control of Qur'anic Literature: A Critical Appraisal of Existing Bibliographies (Mofakhkhar Hussain Khan), 182–183
Bilgrami, Nawwab 'Imad ul-Mulk Saiyid Husain, 31, 98
Bishop, Eric F. F., 96
bi-smi-llāh ir-Rahmān ir-Rahīm, discussion about the words of, 155
Bleher, Sahib Mustaqim, 31
Bohras, Ismāʿīlī Shīʿī, 80
Book of Quranic Laws, A: An Exhaustive Treatise with Full Quranic Text (Merchant), 174
Bounteous Koran, The: A Translation of Mean¬ing and Commentary (Khatib), 115–116
Brander, Laurence, 22
Brief Introduction to Tajwid in the English Language, A (Umm Muhammad), 71, 187

Bucaille, Maurice, 115
Buddhism, 54
Bulandshahri, Muhammad Aashiq Illahi Muhajir Madani, 96–97
Burton, John, 160
Busool, Assad Nimer, 31–32

C

Call to the Believers in the Clear Qur'an, The (Nidā' al-Mu'minīn fi'l-Qur'an al-Mubīn) (Jami), 148
Center for Arabic and Middle Eastern Studies (CAMES), 48
Charles I, King, 63
Chaudhry, Muhammad Sharif, 142
Chawla, Lal Muhammad, 97, 201
Chen, Tien, 22
Child Education in Islam (Ghali, Ulwan and Ezzat), 40
Chisti, Ahmed Murad. See Lewis, Samuel L.
Chittick, William C., 120
Chrestomathia Baidawiana: The Commentary of el-Baidawi on Sura III Translated and Explained (al-Bayḍāwī), 94–96
Christianity, 54, 149
Christ, Jesus, 55, 78, 84
Clarion Call of the Eternal Qur'an, The (Khalilur Rahman), 49
Clark, Peter, 57n81
Classical Arab Islam (Khalidi), 48
classical travel genre. See riḥlah
Clear Qur'an, The: A Thematic English Translation of the Message of the Final Revelation (Khattab), 50–51
Cleary, Thomas, 32–33, 201
Code of the Teachings of al-Qur'an, Al (Chaudhry), 142
Coherence of the Qur'ān, The (Mir), 151
Collection of the Qur'an, The (Burton), 160
Commandments by God in the Quran (Nazar Mohammad), 174–175
Commentary on the Forty Hadith of al-Nawawi (al-Dīn Zarabozo), 7
Commentary on the Holy Qur'an: Compiled from the Writings and Pronouncements of the Promised Messiah (Muhammad Zafrulla Khan), 149
Commentary on the Qur'an, The: Being an Abridged Translation of Jāmi' al-bayān 'an ta'wīl āy al-Qur'an (al-Ṭabarī), 134
Complete Idiot's Guide to Understanding Islam, The (Emerick), 99
Comprehensive Commentary on the Qur'an: Comprising Sale's Translation and Preliminary Discourse with Notes and Emendations, A (Wherry), 67
Concepts of the Qur'an: A Topical Reading (Osman), 175
Concordance of the Qur'an, A (Kassis), 182
Concordance to the Holy Qur'an: Yusuf Ali Translation (Abdulaleem), 182
Consonance in the Quran: a Conceptual, Intertextual and Linguistic Analysis

(Abdul-Raof), 181
Constance E. Padwick, 144n190
Cooper, John, 12, 134
Cragg, Kenneth, 142, 201
Criminals of Islam, The (Ahmed), 21
Critical Interpretation of the Holy Quran, A (Salam), 65
Critical Thinkers for Islamic Reform, 72

D

Dagli, Caner K., 119–122
Dakake, Maria Massi, 119–122
Dakdok, Usama K., 33
Dāmād, Muṣṭafā Muḥaqqiq, 120
Dār al-Iftā' of Saudi Arabia, 82
Dār al-Islām, 37, 116
Dār al-'Ulūm Deoband, 76
Dār al-'Ulūm Karachi in Pakistan, 97, 131
Darius, Persian king, 84
Darwin, Charles, 61
Darwish, Ahmad, 61
Daryabadi, Abdul Mājid, 10, 11, 31n38, 88, 97–99, 139, 152, 191, 201–202
Daud, Mohammad, 142
Daud's Commentary on al-Quran, 142
Dawat-ul-Quran [The Quranic Message]: Some Verses from the Holy Quran with Interpretation (Fazluddin), 142
Dawatul Qur'an: Arabic Text, Translation and Commentary (Pirzada), 125–127
Dawood, Najib J., 11, 25, 33–36, 39, 191, 202
Decline and Fall of the Roman Empire, The (Gibbon), 66
Decoding the Qur'an: A Unique Sufi Interpretation (Hulusi), 42–43
Deobandis, 76, 98
Deobandi `ulamā', 116–117
Mufti Muhammad Shafī', 131
Mufti Muhammad Taqi Usmani, 136
Muhammad Ashfaq Aḥmad, 12
dharrah, 116
Dhū al-Qarnayn, 94
as Alexander the Great, 98, 124, 138
as Cyrus the Great, 114, 118, 126, 184
Dictionary and Glossary of the Kor-an, A (Penrice), 33
Dictionary and Glossary of the Qur'an, with Copious Grammatical References and Explanations of the Text, A (Penrice), 184
Dictionary of the Holy Qur'an: Arabic Words—English Meanings (Omar), 183–184
Dihlawī, 'Abd al-Qādir, 137
Dihlawi, Mirza Hairat, 36–37, 191–192, 202

Dilli ke Sham (Jehan), 22
Divine Quran, The (Abdul Hamid), 15
Draz, M[uhammad] 'A[bd Allāh], 180
Droge, Arthur J., 37
Du'a: The Weapon of the Believer (Qadhi), 162
Durkee, A[bdullah] Nooruddeen, 37–38

E

Easy Qur'an, The: Translation of the Holy Qur'an in Easy English (Imtiaz Ahmad), 19
Easy Tajwīd: A Text Book on Phoenetics and Rules of Pronunciation and Intonation of the Glorious Qur'an (Husainī), 186
Easy to Read and Understand the Holy Qur'an: Word for Word English Translation (Baig), 27
Easy Way to the Understanding of the Qur'an, An (Hasanuddin Ahmed), 158
Ebrahim, Ismail, 38
El-Ashi, Arafat Kamil, 58
Elias, Afzal Hoosen, 38
Emerick, Yahiya J. A., 99–100
Encyclopaedia of Quranic Studies (Afridi and Navaid), 169–173
English Translation of Tafsīr Ahsanul Bayān, An (Salahuddin Yusuf), 138
English Translation of the Meaning of al-Qur'an: The Guidance for Mankind (Farooq-i-Azam Malik), 51–52
English Translation of the Qur'an in Verse (Rahman, M. A.), 61
English translations of Qur'ān. See also translations of Qur'ān
of ayah/verse 2:62, 190–195
al-muttaqūn translation in verse 2:2, 189–190
al-Raḥmān al-Raḥīm translation, 188–189
of "Rushd" in ayah/verse 2:256, 195
of verse 4:34, 196–210
Enlightening Commentary into the Light of the Holy Qur'an, An (Nūr al-Qur'an fī tafsīr al-Qur'an) (Sadr-'āmelī), 130–131
Esmail, Mohammed Ali, 70
Essence of the Divine Verses, The: A Systematic Study of the Holy Qur'an (Javed Jamil), 167
Essence of the Quran, The: Commentary and Interpretation of Surah al-Fātiḥah (Abdul Basit), 140
Essential Koran, The: The Heart of Islam: An Introductory Selection of Readings from the Qur'an (Cleary), 33
Eusha bin Nun, 185
Excellent Qualities of the Holy Qur'an, The (Ibn 'Abd al-Wahhāb), 180
Explanation of Shaykh al Islam Ibn Taymiyyah's Introduction to the Principles of Tafsir, An (al-Uthaymin), 159
Explanation of the Four Principles of Shirk, An (Qadhi), 162
Explanatory English Translation of the Holy Qur'an (Al-Hilālī and Muhsin Khān),

101–104
Explanatory Translation of the Qur'an, An (Rizvi), 61
Exposition of the Holy Qurān (Parvez), 125

F

Faḍā'il al-Qur'an, 180
Fairest of Stories, The: The Life of Joseph Son of Jacob in the Qur'an: An Interlinear Commentary on Sūrah Yūsuf (Mansur Hammad), 145
Faith versus Materialism: The Message of Sūrat al-Kahf (Nadwi), 151–152
Fakhry, Majid F., 11, 36, 38–39, 202–203
Fareed, Malik Ghulam, 203
Farīd, Mālik Ghulām, 54, 100
Faridul Haque, Shah, 39
Farrukh, Umar, 36
Faruqi, Mohammad Zafar. 40
Fatḥ al-khabīr bi-mā lā budda min ḥifẓihi fī 'ilm al-tafsīr" (Shāh Waliyullah), 164
Father of the Flame: Commentary and Vocabulary Reference of 'Al-Masad' (Ahmad Zaki Hammad), 146
Fatmi, Hanif Akhtar, 40
Faysal, King, 90
Fazl, Abul, 11
Fazluddin (Ajmeri), 142
fitnah (sedition), 42
Flügel's numbering system, 62
Forster, E. M., 22
Four Basic Quranic Terms (Mawdūdī), 174
Free-Minds Organization, 73
Freedom and Responsibility in Qur'anic Perspective (al-'Anani), 173
Freedom of Religion, Apostasy and Islam (Saeed as co-author), 162
Friedmann, Yohanan, 24n29
From the Guidance of Sūrah Yā Seen (Umm Muhammad), 71, 156

G

Gateway to the Quran (Abdul Wadud), 140
Gätje, Helmut, 96, 142–143
Gauhar, Altaf, 143
Generous Qur'an, The: An Accurate, Modern English Translation of the Qur'an, Islam's Holiest Book (Dakdok), 33
Geographical History of the Qur'ān, A (Nadvi), 183
Gerrans, Sam, 100–101
Ghalib (Urdu poet), 22
Ghali, Mohammad Mahmoud, 40–41
Gibbon, Edward, 66, 66n103
Gilani, Zia-ud-Dīn Ahmad, 71

Glorious Qur'an: Text, Translation, and Commentary, The, 99
Glorious Qur'an, The: English Translation of 'Irfān-ul-Qur'an (Tahir-ul-Qadri), 66
Glorious Qur'an, The: Final Revelation from God (Yusuf 'Ali), 82
Glorious Qur'an, The: Text and Explanatory Translation (Pickthall), 58
Glorious Qur'an, The: Text and Translation (Ahmad Abdelmoniem A. Zidan), 73–74
God. See Allah
God of Mercy, The' (ar-Raḥmān), 150
Gohari, M. J., 41
Golden Tradition, The (Ahmed Ali), 22
Gopin, Marc, 46
Gracious Qur'an, The: A Modern Phrased Interpretation in English (Hammad), 41–42
Great Qur'ān, The: An English Translation, 73
Guezzou, Moukrane, 178
Guide to the Contents of the Qur'an, A (Sherif), 176–177
Guide to the Fundamentals of Tajweed al-Quran (Abdul Mujeeb Siddiqui), 186
Gülen, Fethullah, 136

H

Habib, Mahomedali, 70
Ḥadīth, 2, 21, 73, 90
availability of classical commentaries on, 4
rejecters of, 36
Haeri, Shaykh Fadhlalla, 145
Ḥafṣ 'an 'Āṣim, 83
Hakeem, Khalifa Abdul, 17
Haldane, J. S., 25
Haleem, Muhammad Abdel, 120
Hamid, Abdul, 15, 196
Hamid, Eltigani Abdelgader, 174
Hamīdullāh, Muhammad, 41, 81
Hammad, Ahmad Zaki Mansur, 41–42, 71, 71n117, 145, 146
Hamza, Dr. Feras, 133, 146–147, 203
Ḥanbal, Aḥmad ibn, 54
Ḥanbalī, 179
Damascene, 159
tendency, 101, 121
Wahhābī, 129
Haneef, Nuzhat J., 113n165
Haqqani, Aboo Muhammmad Abdul Haqq, 158
Haque, Shah Faridul, 203
HarperOne, 119–120
Ḥasan, Aghā Mīrzā Muhammad, 86
Hasan, Ahmad, 3

Hasan, Syed Mahmood, 186
Hashemi, Badr, 42
Ḥāshiyat al-cAṭṭār 'alā Sharḥ Jalāl al-Dīn al-Maḥallī 'alā Jam' al-jawāmi' li-al-Imām al-Subkī (al-cAṭṭār), 6
Ḥāshiyat Radd al-Muḥtār (Ibn 'Ābidīn), 6
Hazarvi, Mufti Muhammad Akbar, 52
"Hazrat Shah Sahib", 137
Helminski, Camille Adams, 147
Helminski, Kabir, 147
Hilali, Taqi-ud-Din, 203–204
Hinduism, 54
Hisam ud Din, Hafiz Maulvi Sayed, 140
History and Status of Landlords and Tenants in the United Provinces, The (Jafri and Oakden), 45
History of the Qur'anic Text from Revelation to Compilation (al-Azami), 166
Holy Koran: An Introduction with Selections, The (Arberry), 26
Holy Koran Interpreted, The (Mīr Aḥmad Alī), 87
Holy Koran, The: An Interpretive Translation from Classical Arabic into Contemporary English (Jasser), 45–46
Holy Koran, The (Sale), 67
Holy Qur-ān, The: English Translation of the Meanings and Commentary (Abdullah Yūsuf Alī), 81
Holy Qur-an, The: Text, Translation and Commentary (Abdullah Yusuf Ali), 79–82
Holy Qur'an: Aal al-Bayt Institute Translation, 42
Holy Qur'an, along with Understanding (English) (Faruqi), 40
Holy Qur'an and English Translation of Its Meaning, The (Shahani), 69
Holy Qur'an (Fatmi), 40
Holy Qur'an in English Language as Near to the Original Text as Possible, The (Ayyub Khan), 49–50
Holy Qur'an in Today's English, The (Emerick), 100
Holy Qur'an (Shakir), 69–70
Holy Qur'an: Text & Translation (al-Jibouri), 46
Holy Qur'ān, The (Abdul Hamid Siddiqi), 132
Holy Qur'an, The: An English Translation from "Kanzul Iman (Haque), 39
Holy Quran, The: Arabic Text and English Translation (Habib), 70
Holy Qur'an, The: Arabic Text and English Translation (Muhammad Sarwar), 69
Holy Qur'an, The: Arabic Text and English Translation (Shēr 'Alī), 24
Holy Qur'an, The: Arabic Text and English Translation with Commentary (Farid), 100
Holy Qur'ān, The: Arabic Text–English Translation (Nooruddīn), 53–55
Holy Qur'ān, The: Arabic Text, English Translation and Commentary (Muhammad Ali), 82–85
Holy Qur'an, The: Arabic Text with English Translation with Explanatory Foot Notes, Arabic Romanized (Tariq), 71
Holy Qur'an, The: A Translation with Commentary Ac¬cording to Shia Traditions

(Badshah Husain), 147
Holy Qur'an, The (Daryabadi), 97–99
Holy Qur'ān, The: Parts I-VIII (Abdul Hamid Siddiqi), 132
Holy Qur'an, The (Pūyā), 87
Holy Qur'an, The: The Arabic Text and Its Trans¬lation in the English Language (Nahaboo), 53
Holy Qur'an, The: Translations of Selected Verses (Lings), 150
Holy Quran with English Translation and Commentary, The (Mahmood Ahmad), 77–79
Holy Qur'an, with English Translation of the Arabic Text and Commentary According to the Version of the Holy Ahlul-Bait, The (Sajjadi Vafakhani Mir Ahmed Ali), 85–87
Holy Qur'an with English Translation, The (Özek, Uzunoğlu, Topuzoğlu and Maksutoğlu), 124–125
Holy Qur'an, with Short Notes Based on the Holy Qur'an or the Authentic Traditions of the Prophet, or Old and New Testaments or Scientific Truth, The (Abdul Hakim Khan), 111–114
Hoque, Al-Haj Dr. Zohurul, 123
Hoque, Zohurul, 210
House of 'Imrān, 93
How to Approach and Understand the Qur'an (Zarabozo), 165
Hulusi, Ahmed, 42–43
Hungerford, David S., 46, 47
Ḥuqūq al-wālidayn ("Rights of Parents") (Bulandshahrī), 97
Husain, A. F. Badshah, 147
Husain, Ashfāq, 94
Husain, Imam Rashid, 174
Husainī, Syed Kaleemullāh, 186
Husain, Muhammad Ishrat, 132
Husain, S. Athar, 43, 204
Hussain, Musharraf, 43–44, 192, 204
Hye, Abdul, 15, 196–197

I

Ibn (Abū) Ḥayyān, 76
Ibn 'Abbās, 'Abd Allāh. See Ibn al-'Abbās, Abd Allāh
Ibn 'Abd al-Wahhāb, Muhammad, 180
Ibn 'Ābidīn, Muhammad Amīn, 6
Ibn 'Ajībah [al-Ḥasanī], Aḥmad [ibn Muhammad], 75, 105
Ibn al-'Abbās, Abd Allāh, 60, 75, 104–105
Ibn al-'Arabī, Muḥyī al-Dīn, 92, 119
Ibn al-Jawzī, 76, 121
Ibn al-Munayyir, 143
ibn 'Āshūr, Tunisian Muḥammad al-Ṭāhir, 121

ibn Bāz, Abd al-’Azīz, 107
Ibn Ḥazm, Ẓāhirī, 71
Ibn Kathīr, ’Imād al-Dīn Ismā’īl, 11, 75, 76, 92, 105–109, 115, 134, 148
Ibn Khaldūn, 34
Ibn Taymiyyah, Taqī al-Dīn Aḥmad, 123, 158–159
Ibrahim, Ayman, 37
Ibrāhīm, Prophet, 138
Ideals and Realities of Islam (Nasr), 119
Idīs, Ja’far Shaykh, 81
Ihsanoglu, Ekmeleddin, 18n22, 26n26, 79n124
Iḥyā’ ’ulūm al-Dīn (al-Ghazālī), 158
i’jāz, 159–160, 179
ijāzahs, 116
Ikhtilāf al-fuqahā’ (Al-Ṭabarī), 134
Ilaysh, Muhammad, 6
Illuminating Discourses on the Noble Qur’ān (Bulandshahri), 96–97
Illuminating Discourses on the Noble Qur’an: Tafsir Anwarul Bayan (Aashiq Elahi Muhajir Madani), 97
Ilm-i Jadīd ka Challenge, 50
Imam, Dr. Seema, 41
Imāmī Shī’ī, 130
Imānī, Ayatullāh Kamāl Faqīh, 130
Immense Ocean, The: Al-Bahr al-Madid (Ibn ’Ajībah), 105
Index-cum-Concordance for the Holy Qur’an (Kherie), 183
Index to Quranic Teachings, An (Abdur Rauf Khan), 182
India
Aḥmadī efforts in, 9
Urdu in, 7
influential translations of Qur’ān, 13
Instructive Translation of the Holy Qur’an, The (Muslih), 53
International Institute for Islamic Thought (IIIT), 81
International Islamic Publishing House (IIPH), 106
International Open University, 153
Interpretation of the Meaning of the Glorious Qur’an (Syed Vickar Ahamed), 18
Interpretation of the Meanings of the Noble Qur’an (Al-Hilālī and Muhsin Khān), 103
Interpretation of the Noble Qur’an: Qur’an in English (Yılmaz), 72
Interpreting the Qur’an: Towards a Contemporary Approach (Saeed), 162
In the Light of Sūrah an-Nūr (Umm Muhammad), 156–157
In the Shade of the Qur’an: Chapter Maryam (al-Qushayrī), 129
In the Shade of the Qur’an: Fī Zilāl al-Qur’an (Quṭb), 127–129
Introducing the Qur’an: How to Study and Understand the Qur’an (Hasanuddin Ahmed), 158
Introduction to the Commentary on the Holy Quran, An: Being an English Translation of Al-Bayan (Haqqani), 158

Introduction to the Exegesis of the Qur’an, An (Ibn Taymiyyah), 158–159
Introduction to the Qur’an (Draz), 180
Introduction to the Sciences of the Qur’an, An (Qadhi), 162
Introduction to the Study of the Qur’an (Maudoodi), 161
Introduction to Understanding the Qur’an, An (Maudoodi), 161
Īqāẓ al-himam bi-Sharḥ al-Ḥikam, 105
Iqbāl, Muhammad, 21, 153
Iqbal, Muzaffar, 120
Irving, Thomas Ballantine, 11, 44–45, 147, 192, 204
Ishaq, M. Q., 186
Iṣlāḥī, Amīn Aḥsan, 82, 98, 109–110
Islam Addresses Contemporary Issues, 136
Islam and Political Legitimacy (Saeed), 162
Islam and World Peace (Ghali), 40
Islami adab (“Islamic Conduct”) (Bulandshahrī), 96
Islamic Banking and Interest (Saeed), 162
Islamic Cultural Studies (Latif), 16
Islamic Culture (journal), 57, 89
Islamic Library, The (al-Maktabah al-Islāmiyyah), 103
Islamic philosophy, 86
Islamic Society of North America (ISNA), 41
Islamic Texts Society, 150
Islam in Australia (Saeed), 162
Ismā’īl, Khidīwī, 151
iṣmat al-anbiyā’, 138
isrā’īliyyāt, 105
Itani, Talal, 45

J

Jafri, S. Najm Al-Dīn, 45
Jalāl al-Dīn al-Maḥallī, 102
Jalāl al-Dīn al-Suyūṭī, 102
Jalalu’d-Dīn al-Mahalli and Jalalu’d-Dīn as-Suyūṭī, 133
Jalīl, Abdul, 106
Jamā’at al-Da’wah wa-al-Tablīgh. See Tablīgh
Jami, Ahmad Fathu’llah, 148
Jāmi’ al-bayān (Al-Ṭabarī), 134
Jamil, Javed, 167
Jasser, Mohamed Kais, 45–46
Jasser, Mohamed Zuhdi, 46
Jauhar, Muhammad Ali, 153
Jehan, Bilqees, 22
Jewels of the Qur’an, The: Al-Ghazālī’s Theory (al-Ghazālī), 144–145
jinn, 55, 74, 84

Jones, Alan, 46, 62, 146
Journey through the Holy Qur'an, A (Emerick), 100
Journey through the Qur'an: The Content and Contexts of the Surahs (al-Ghazālī), 173–174
Judaism, 54, 149
Judge, the" (al-Qāḍī). See al-Bayḍāwī, 'Abd Allāh b. 'Umar
Jullundhri, Ali Ahmad Khan, 110
Jung, Akbar Yar, 17

K

Kaddal, Mohamed, 96
Kamāl, Abd al-'Azīz, 117, 118
Kamal'ud-Dīn, Khwaja, 110–111
Kandhlawi, Muhammad Zakariyya, 96
Kanz al-īmān (Ahmad Raza Khan), 60
Kanz ul-Īmān (Barailawi), 40, 52
Karim, Fazlul, 142
Karim, Wazir Jahan, 68n110
kashf, 92
Kashf al-Asrār: The Unveiling of Mysteries and the Provision of the Pious:Kashf al-Asrār wa 'Uddat al-Abrār (Maybudī), 118
Kaskas, Safi, 28, 46–47
Kassis, Hanna Emmanuel, 182
Kayani, Muhammad Saleem, 59, 82, 110
Keller, Nuh Ha Mim, 3
Keys to the Qur'an (Haeri), 145
Key to al-Baqarah: The Longest Surah of the Qur'an (Khurram Murad), 175
Khaleel, Kaasem, 47, 111
Khalidi, Tarif, 47–48
Khalifa, Ahmed Mohamed Rashad Mohamed, 18
Khalifa, Mohammad, 166
Khalifa, Rashad, 48–49, 72, 204
Khalīfat al-Masīh I, 53
Khalil, Muhammad Anis Gad, 109
Khalilur Rahman, Muhammad, 49
Khān, Abd al-Ḥakīm, 11, 13, 17
Khan, Abdur Rauf, 182
Khan, Abdus Salam, 140
Khan, Aftab Alam, 103
Khan, Ahmad Raza, 60
Khān, Aḥmad Riḍā, 39, 40
Khan, Allah Yar, 92
Khan, Irfan Ahmad, 148–149
Khan, Liaquat Ali, 22

Khan, Mofakhkhar Hussain, 17n18, 112n164, 182–183
Khan, Mohammad Abdul Hakim, 111–114
Khan, Muhammad Ayyub, 49–50, 205
Khān, Muhammad Muhsin, 101–104, 108, 192, 203–204
Khan, Muhammad Zafrulla, 54, 114–115, 149, 205
Khān, Sayyid Aḥmad, 17, 84
Khan, Wahiduddin, 50
Khan, Zafrulla, 11, 25
Khathrada, Ismail, 38
Khatib, Muhammad Muhammad, 115–116, 205
Khattab, Mustafa, 50–51
Khaṭṭ-i humāyūn (Modern Turkish: Hatt-ı hümâyun), 6
Kherie, Khan Bahadur Altaf Muhammad, 183
Khumaynī, Imam, 130
Kidwai, Abdur Raheem, 51, 65, 113, 113n166, 174
King Jamesian English, 2
Knappert, Jan, 109
Koran: A New Translation from the Original, The (Abu'l-Fazl), 18
Koran Handbook, The: An Annotated Translation (Starkovsky), 70
Koran Interpreted, The (Arberry), 25–26
Koran Society, 67
Koran, The: A New Translation and Presentation (Mercier), 150
Koran, The (Dawood), 33–36
Koran, The (Dihlawi), 36–37
Koran, The: or, Alcoran of Mohammed (Sale), 65–67
Koran, The: The First Tafsir in English (Mufassir Mohammad Ahmad), 20
Koran, The, Translated from the Arabic (Rodwell), 61–63
Kramer, Martin, 89n138
Kunwar Natwar Singh, 22
Kur'ān-ı Kerīm Çözümü, 43

L

Lane, Edward William, 11, 149
Lane-Poole, Stanley, 11, 149–150
Laṭā'if al-Ishārāt: Subtle Allusions: Sūras 1–4 (al-Qushayrī), 127
Latif, Syed Abdul, 11, 12, 43
Laxmi Pandit, 22
Lessons from the Koran (Abū al-Faḍl), 18
Lewis, Samuel L., 37
Light of Dawn, The: A Daybook of Verses from the Holy Qur'an (Helminski), 147
Light of Inspiration and the Secret of Interpretation, The (al-Bayḍāwī), 95–96
Lings, Martin, 150
Lord. See Allah
Lumbard, Joseph E. B., 119–122

Luqmān, 90, 184

M

Ma'ārif ul-Qur'an (Shafī), 6–7, 131–132, 136
Madani, Muhammad Aashiq Elahi Muhajir, 97
Madani, Sayyid Ḥusayn Aḥmad, 98
Mafhūm-al-Qur'an (Parvez), 125
Magnificent Message, The: A Modern Translation of the Qur'an: Holy Revelation from Almighty God–Complete (Khaleel), 47, 111
Magnificent Qur'an, The: A 21st Century English Translation (Salami), 65
Mahdī of Sudan, 21
Mahmoud, Mostafa, 160–161
Maḥmūd, 'Abd al-Raḥmān Ḥasan, 9n13
Mahmud, Shaikh-ul-Hind Maulana, 138
Mahmud-uz-Zaffar, 22
Majallat al-aḥkām al-'adliyyah (Modern Turkish: Mecelle-i Ahkâm-ı Adliye), 6
Majestic Qur'an, The: An English Rendition of Its Meanings (Özek, Uzunoğlu, Topuzoğlu and Maksutoğlu), 124–125
Majestic Quran, The: A Plain English Translation (Hussain), 43–44
Majma' al-bayān (al-Ṭabrisī), 69
Major Themes of the Qur'an (Fazlur Rahman), 176
Ma'jūj, 55, 84
Maksutoğlu, Mehmet, 124–125
Maktaba Dar-us-Salam publishers, 102
ma'kūl, 108
Malcolm, Noel, 63n94, 64
Malik, Muhammad Farooq-i-Azam, 51–52, 192
Man and Eternity in Islam (Ghali), 40
Margoliouth, David Samuel, 94, 95
Margoliouth, G., 62, 63n91
Marne ke bad kya hōga? (translated into English as What Happens After Death?) (Bulandshahrī), 96
Marracci, Ludovico (Luigi), 66
Mary: The Chosen Woman: The Mother of Jesus in the Qur'an: An Interlinear Commentary on Sūrat Maryam (Mansur Ḥammād), 146
mashhūr, 95
Matar, Nabil, 64n97
Mattson, Ingrid, 120, 167
Maudoodi, Syed Abul A'ala, 161
Mawdūdī, Abū al-A'lā. See Mawdūdī, Abul A'la
Mawdūdī, Abul A'la, 88, 112n161, 116–118, 143, 148, 174, 192
mawt (death), 35
Maybudī, Rashīd al-Dīn, 118
Mayer, Toby, 120

McAuliffe, Jane, 59
Meaning of the Glorious Koran, The (Pickthall), 57–59
Meaning of the Glorious Koran, The (Qaribullah), 61
Meaning of the Glorious Qur'an, The: Explanatory Translation (Pickthall), 58
Meaning of the Holy Qur'an for School Children, The (Emerick), 100
Meaning of the Holy Qur'an in Today's English, The (Emerick), 99–100
Meaning of The Holy Qur'an, with Explanatory Notes, The (Hamid S. Aziz), 27
Meaning of the Marvelous Majestic Qur'an, The (Munshey), 52
Meaning of the Noble Qur'an: Word-for-Word English Translation (Al-Hilālī and Muhsin Khān), 103
Meaning of the Qur'an, The (Mawdūdī), 116–118
Meaning of the Qur'an, The (Pathan), 57
Meaning of the Wise Qur'an, The: The Eternal Book of Guidance Translated in Plain English (Bleher), 31
Meanings of the Noble Qur'an, with Explanatory Notes, The (Usmani), 136
Medical Cyclopedia, The (Abdul Hakim Khan), 112
Menphetah, 115
Merchant, Muhammad Valibhai, 174
Mercier, Henry, 150
Merneptah. See Menphetah
Message of al-Qur'an, The (Athar Husain), 43
Message of the Qur'an Presented in Perspective, The (Amir-Ali), 24
Message of the Qur'an, The (Muhammad Asad), 89–91
Message, The: A Translation of the Glorious Qur'an, 73
Message, The: God's Revelation to Humanity, 52
Methodical Interpretation of the Noble Qur'an, Part 30 (Nawfal), 152
Methodologies of the Qur'anic Exegesis (Ushama), 162–163
Michon, Jean-Louis, 120
Midrash, 67
Mīlānī, Hādī, 86
Minaḥ al-Jalīl Sharḥ Mukhtaṣar Khalīl ('Ilaysh), 6
Min al-āyāt al-kawniyyah fī al-Qur'an al-Karīm, 173
Mind Al-Qur'an Builds, The (Abdul Latif), 179
Miracles of the Qur'an, The (al-Sha'rawi), 154–155
Mīr Aḥmad Alī, S. V., 87
Mir, Mustansir, 150
Mishkāt al-maṣābīḥ, 17, 142
Miyān, Ālī. See Nadwi
Moeinian, Bijan, 52
Mohammad, Abdullah, 151
Mohammad, Nazar, 174–175, 205
Mohammed, Kalamazad, 140
Mohyidin, Basheer Ahmad, 119
Monotheist Group, 73
Moral Freedom in Islam (Ghali), 40

mother tongues of translators' of Qur'ān, 12
Motilal Nehru, 16
Mubārakpūrī, Muhammad 'Abd al-Raḥmān ibn 'Abd al-Raḥīm, 109
Mūdiḥ al-Furqān, 137
Mūdiḥ al-Qur'an, 137
Mufīd-i-Am (Abdul Hakim Khan), 112
Mufīdul Nisa (Abdul Hakim Khan), 112
Muftahul Qur'an (Abdul Hakim Khan), 112
Muhammad and the Quran (Zakaria), 157
Muhammadan Revelation, The (Rida), 167
Muhammad, Prophet (peace be upon him), 10, 50, 59, 100, 122, 174
Muhammad, Umm, 38, 71, 156–157, 187, 194, 209
muḥkam, 160
Muhtar-Katırcıoğlu, Mahmud, 151
Muhuyiddīn, Basheer Ahmed. See Mohyidin, Basheer Ahmad
Muir, Sir W., 37
Mukaddam, Muhammad Husain, 52
Mukhtaṣar al-ma'ānī, 141
Munshey, Munir Ahmed, 52, 205–206
Muqaddama Tafseer Ul Furqan (Dihlawi), 36
Murad, Khurram, 161, 175
Murādpūrī, Akbar, 117
Muslih, Abu Muhammad, 53
Muslim Jesus, The (Khalidi), 48
Muslims for Peace, Justice and Progress (MPJP), 72
Mustafā Kamāl Maḥmūd Ḥusayn. See Mahmoud, Mostafa
Mustafa, Paigham, 53
Mutakabbir, Tamir Abdul, 28
mutashābihāt, 71
mutashābih verses, 115–116
Mutawakkili of as-Suyuti, The: A Translation of the Arabic Text with Introduction, Notes, and Indices (al-Suyūṭī), 185
mutawātir, 160
Mu'tazilī, 94
Muttaqūn, 33

N

Nadvi, Syed Muzaffar-ud-Din, 183
Nadwat al-'Ulamā' press of Lucknow, India, 43, 76, 99
Nadwi, Abul Hasan Ali, 151–152
Nahaboo, Houssein, 53
najm (star), 3
Naml, 55, 84, 84n132
namlah (ant), 70, 123, 184

Namlite, 55, 84n132, 123 184
Nāsikh wa-mansūkh, 163
Nasr, Seyyed Hossein, 27, 119–122, 147, 192–193
Nasr, Seyyid Vali Reza, 98n146
Navaid, Mohammad Ilyas, 169
Nawfal, Ahmad, 152
Nehru, Jawaharlal, 17
Niazi, Kausar, 152–153
Niche of Lights, The: Mishkāt al-anwār (al-Ghazālī), 143–144
Nida-e-Qur'an, 122–123, 206
Nikayin, Fazlollah, 53
Ni'matullāh, Princess, 151
Niẓām al-Mulk, 177
Noble Qur'an: A New Rendering of Its Meaning in English (Bewley and Bewley), 30
Noble Qur'an, The (Aharon Ben Shemesh), 30
Noble Qur'an, The (al-Hilālī and Khān), 107
Noble Qur'an, The (Ashfaq Aḥmad), 138
Noble Qur'an, The: Tafseer-e-Usmani (Usmani), 38, 136–138
Noble Qur'an, The: Transliteration in Roman Script with Arabic Text and English Translation (Al-Hilālī and Muhsin Khān), 103
Nöldeke, Theodor, 62
non-Arabic-speaking Muslims, 2
non-Arab Jews of Nasībīn, 55
non-Muslim translators, 11
Nooruddīn, 53–55, 193
Nuri, Khadim Rahmani, 54, 123, 206
Nykl, A. R., 56n76

O

Oakden, Ralph, 45
Omar, Abdul Mannān, 54, 183–184, 206–207
Omar, Amatul Rahman, 206–207
On Cosmic Verses in the Quran (al-Fandī), 173
One God: Commentary and Vocabulary Reference of 'Al-Ikhlas' (Ahmad Zaki Hammad), 146
Opening to the Qur'an, The: Commentary and Vocabulary Reference of 'Al-Fātiḥah' (Ahmad Zaki Hammad), 146
Orwell, George, 22
Osman, Fathi [M], 175
Özek, Ali, 124–125, 193

P

Palmer, Edward Henry, 11, 26, 35, 37, 55–56, 58, 62, 90, 112, 142, 193, 207
Part Thirty of the Holy Qur'an: Arabic, Translation, and Transliteration, 153

Parvēz, Ghulām Aḥmad, 21, 77, 101, 125, 207
Pasha, Ğazi Ahmed Muhtar Katırcıoğlu, 151
Pathan, M. A. K., 57
Patyalawī, Muhammad 'Abd al-Ḥakīm Khān, 13, 54, 85, 183
Penrice, John, 184
Perfect Guide to the Sciences of the Qur'an, The: Al-Itqān fī 'Ulūm al-Qur'an (al-Suyūṭī), 162
Peters, F. E., 23
Pharaoh of Moses, 115
Philips, Abu Ameenah Bilal, 7, 11, 49n64, 161, 153–154
Pickthall, Muhammad Marmaduke, 10, 11, 15, 24, 26, 31, 38–40, 44, 57–59, 58n82, 80, 90, 102, 110, 115, 193, 207
Pirzada, Shams, 11, 125–127, 207
Pooya, Ayatullah, 86
practice (islām), 176
Preliminary Discourse of Sale, 66, 67
principles (uṣūl) of Qur'ān interpretation, 158–165
Problem of Style and Technique in Ghalib, The (Ahmed Ali), 22
Prolegomena to the Qur'an, The (al-Khū'ī), 159
proletarianization, 96
Prophet Muhammad and the First Muslim State, The: A Short History of the Prophet (Ghali), 40
Pūyā, Āqā Mirzā Mahdī, 87

Q

Qadhi, Abu Ammaar Yasir, 162
Qādiyānī Aḥmadīs, 24, 78, 82–83, 114
Qādiyānī tafsīr, 100
Qadri, Mohammed Aqib Farid, 59–60, 193, 208
Qadri, Muhammad Tahir-ul-, 60
Qadri, Syed Shah Turab-ul-Haq, 60
Qarā'ī, 'Alī Qulī, 60, 208
Qaribullah, Hassan, 61, 208
Qur'aan Tafseer (Salejee), 131
Qur'an: An English Translation of the Meaning of the Qur'an, The (Dawood), 35
Qur'an: A New Translation from the Original, The (Ab`ul Fazl), 18
Qur'an: A Poetic Translation from the Original (Nikayin), 53
Quran: A Reformist Translation (Yüksel), 72–73
Qur'an: English Translation: Clear, Pure, Easy to Read Modern English (Itani), 45
Qur'an: Selected Commentaries: The Qur'an as Explained by the Qur'an: A New Reading of the Holy Qur'an in Modern English (Al-Akili), 141
Qur'an: The Final Revelation (Abdul Hye), 15
Qur'an: The Fundamental Law of Human Life (Syed Anwer Ali), 87–89
Qur'ān: The Living Truth: An Effort to Convey Its Meaning (Mohyidin), 119

Qur'ān, 74
availability of classical commentaries on, 4
books about history and interpretation, 166–168
books about qualities, 179–180
concordances on, 182–185
divine revelation, 100–101
glossaries on, 182–185
Juz' 1, 148
Juz' 2 and 3, 148
Juz' 4, 148
Juz' 5, 148
Juz' 30, 148
partial translations and commentaries, 140–157
principles (uṣūl) of interpretation, 158–165
reference books on, 182–185
revealed in Arabic, 1–2
rules of recitation, 186–187
sūrah 6, 135
sūrah 24, 156
sūrah 27, 123
sūrah 70–77, 135
sūrah al-A'rāf, 39
sūrah al-Baqarah, 39, 141
sūrah al-Fātiḥah, 25, 155
sūrah al-Fīl, 108
sūrah al-Ḥadīd, 70
sūrah al-Tawbah, 70
sūrah al-Tīn, 108
sūrah Maryam, 129
surāhs 10–15 and 20, 120
sūrahs 10–21, 124
surāhs 1, 13, and 29–114, 120
sūrahs 1–9, 124
sūrahs 1 and 53, 154
sūrahs 22–39, 124
surāhs 2–3, 8–9, and 22–28, 120
sūrahs 31–46, 132
sūrahs 40–114, 124
surāhs 4–7, 10–12, and 14–21, 120
sūrahs 47–114, 132
surāhs 4–7 and 16–19, 120
sūrahs 7, 17–20, 23–27, 135
sūrahs 81–114, 154
sūrah Ṭā Hā, 129
topical commentaries and guides to contents of, 169–178

translations. See translations of Qur'ān
Qur'an and its Exegesis, The: Selected Texts with Classical and Modern Muslim Interpretations (Gätje), 142–143
Qur'an and Its Interpreters, The (Ayoub), 92–93
Quran and Politics, The: A Study of the Origins of Political Thought in the Makkan Quran (Eltigani Abdelgader Hamid), 174
Qur'an and the Latest Orientalist Assumptions, The (Muhammad Mohar Ali), 166
Qur'an as It Explains Itself, The (Shabbir Ahmed), 20
Qur'ān Center in al-Madīnah, 82
Qur'an dar Islām, 168
Qur'anic Phenomenon, The: An Essay of a Theory on the Qur'an (Bennabi), 166
Qur'ānic revelation, 10–11
Quranic Sciences (Afzalur Rahman), 175–176
Quranic Stylistics: a Linguistic Analysis (Abdul-Raof), 181
Qur'an in Islam, The: Its Impact and Influence on the Life of Muslims (Tabataba'i), 168
Qur'an in Persian and English, The (Saffarzadeh), 65
Qur'an in Plain English, The: Part 30 with Surah al-Fātiḥah (Torres-al Haneef), 156
Qur'an Interpretation, The (Al-Hilly), 104
Qur'an Made Easy (Ebrahim), 38
Qur'an Made Easy to Understand (Moeinian), 52
Quranology: The Practical Solution to the World's Problems and Crisis (Imam Rashid Husain), 174
Qur'an Outlined, The: Theme and Text (Abdul-Raof), 169
Qur'ān's Numerical Miracle, The: Hoax and Heresy (Philips), 49n64
Qur'an, The (Abdel Haleem), 14
Qur'an, The: A Complete Revelation (Gerrans), 100–101
Qur'an, The: A Contemporary Understanding (Kaskas), 46–47
Qur'an, The: A Modern English Version (Fakhry), 38–39
Qur'an, The: An English Translation (Nazeer Ahmed), 20
Qur'an, The: A New Annotated Translation (Droge), 37
Qur'an, The: A New Interpretation: In English with Arabic Text (Behbūdī and Turner), 28
Qur'ān, The: A New Translation (Cleary), 32
Qur'an, The: An Introduction (Abu-Hamdiyyah), 179
Qur'an, The: An Introduction (Saeed), 167
Qur'an, The: Arabic Text and English Translation Arranged Chronologically with an Abstract (Abu'l-Faḍl), 16
Qur'an, The: Arabic Text with Corresponding English Meanings (Umm Muhammad), 71
Qur'an, The: Basic Teachings (Irving, Khurshid Ahmad, Manazir Ahsan), 147–148
Qur'an, The: English Meanings, 122–123
Qur'an, The: Essential Teachings (Kidwai), 174
Qur'an, The: God's Message to Mankind. New Millennium Exposition: An Exegesis for the 21st (Mustafa), 53

Qur'an, The (Gohari), 41
Qur'an, The (Jones), 46
Qur'an, The (Khalidi), 47–48
Qur'an, The (Palmer), 55–56
Qur'an, The (Ruhi), 65
Qur'an, The (Shakir), 70
Qur'an, The: Shaykh Tabarsi's Commentary (Musa O. A. Abdul), 166
Qur'an, The: The Conclusive Word of God (Arafat), 25
Qur'an, The: The Eternal Revelation Vouchsafed to Muhammad, the Seal of the Prophets (Zafrulla Khan), 114–115
Qur'an, The: The Eternal Revelation Vouchsafed to Muhammad, the Seal of the Prophet, 114–115
Qur'an, The: The Final Scripture (Authorized English Version) (Rashad Khalifa), 48–49
Qur'an, The: The First American Version (Irving), 44–45
Qur'an, The: Translated, with a Critical Re-arrangement of the Sūrahs (Bell), 29
Qur'an, The: Translation and Study (Rafai), 148
Qur'an, The: Treasure of the Faith of Islam (Hashemi), 42
Qur'an, The (Wahiduddin Khan), 50
Qur'an, The, With a Phrase-by-Phrase English Translation (Qarā'ī), 60
Qur'an Translation: Discourse, Texture and Exegesis (Abdul-Raof), 181
Qur'ān with Annotated Interpretation in Modern English, The (Ünal), 135–136
Qureshi, Dr. Ishaq, 60
Quṭb, Sayyid, 11, 32, 89, 92, 127–129, 139, 146, 148

R

Raazi, Muhammad Wali, 131, 132
rabb. See Allah
Rabindranath Tagore, 25
Rafai, Jamal-un-Nisa bint, 148
Raheem, Abdur, 140
Rahman, Afzalur, 175–176, 184
Rahman, Fazlur, 176
Rahman, Jameelur, 17
Rahman, M. A., 61
Raja Rao, 22
Rajendra Prasad, Dr., 16
Rajinder Press in Patiala, 13
Rand Corporation, 73
Raza, Mufti Akhtar, 60
readings (qirā'āt), 160, 186
Readings in the Qur'an: Selected and Translated with an Introductory Essay (Cragg), 142
Realities of Faith (Umm Muhammad), 71

Reasons & Occasions of Revelation of the Holy Quran (al-Wahidi), 177
Recitation and Interpretation of the Qur'an, The: Al-Ghazālī's Theory (al-Ghazālī), 158
Recited Koran, The: A History of the First Recorded Version (As-Said), 186
Reflections on the Qur'an: Understanding Sūrahs al-Fātiḥah & al-Baqarah (Irfan Ahmad Khan), 148–149
Reformist Translation of the Qur'ān, 72
Refutatio Coranis, 66
Resurrection and the Afterlife, The, 136
Riḍā, Muhammad Rashīd, 32, 93, 143, 167
right-doing (iḥsān), 176
riḥlah, 5
Ringstones of Wisdom, The (Nasr), 119
Rippin, Andrew, 109
Riyaa: Hidden Shirk (Qadhi), 162
Riyāḍ al-Ṣāliḥīn, 138
Rizvi, Sajjad, 135, 146–147
Rizvi, Sayyid Muhammad, 61
Road to Mecca, The (Muhammad Asad), 89
Robinson, Neal, 39n52
Rodwell, John Medows, 11, 17–18, 25, 26, 35, 37, 56, 58, 61–63, 94, 112, 142, 208
Ross, Alexander, 11, 25, 56, 63–64, 193, 208
Ross, Hugh, 63
Royal Aal al-Bayt Institute for Islamic Thought of 'Ammān, Jordan, 42, 96
Roy, Jamni, 22
Ruhi, Firozuddin. 65
Running Commentary of the Holy Qur'an, A (Kamal'ud-Dīn), 110–111
Running Commentary of the Holy Qur'an, The (Nuri), 123
Rushdie, Salman, 157
Rustom, Mohammed, 119–122
Ryer, Du, 63, 64

S

Sabians, 74
Sach, 98
Sachedina, Abdul 'Aziz, 135, 159, 160
Sacred Message of the Glorious Quran, The (Muhammad Maher Al-Akili), 21
Sadr-'āmelī, Sayyid Abbas, 130–131
Ṣadrā, Mullā, 119
Sadrud-Dīn, 65
Saeed, Abdullah, 162, 167
Saffarzadeh, Tahereh, 65
Sahib, Mahomed Abdul Sattar, 37
Ṣaḥīḥ al-Bukhārī, Muhsin Khān's translation of, 103

Sahih International, 44
Sakr, Ahmad H., 154
Salafis, 13, 71
Salahuddin, Peer, 65
Salami, Ali, 65
Salam, Sayed Jumaa, 65
Saleem, Sabiha, 176
Sale, George, 10, 11, 15, 37, 56, 62, 64n95, 65–67, 112, 193–194, 209
Saleh, Walid, 120
Salejee, E. M. H., 131
Sardar, Ziauddin, 48n63
Sarkīs, Yūsuf Ilyān, 5n5
Sarojini Naidu, 22
Sarwar, Al-Hajj Hafiz Ghulam, 67–69
Sarwar, Ghulam, 11
Sarwar, Hafiz Ghulam, 209
Sarwar, Shaikh Muhammad, 69, 194, 209
Satanic Verses, The (Rushdie), 157
sawwāhunna, 42
Schulte-Nafeh, Martha, 72
Science in the Name of God, Science and Religion (Khaleel), 111
Science of Reciting the Qur'an, The (Surty), 186
Selected Qur'anic Verses: Explained from the Tafseer of at Tabari, Ibn Katheer, and Ibn al Qayyim (Strauch), 155
Selections from the Koran (Sirdar Ikbal Ali Shah), 154
Selections from the Kur-án (Lane), 149
Selections from the Kur-án: Commonly Called in England the Koran (Lane), 149
Selections from the Noble Reading: An Anthology of Passages from the Qur'an (Irving), 147
Selections from the Qur'an and Hadith (Lane-Poole), 149–150
Sells, Michael [Anthony], 154
Shafi', Mufti Muhammad,, 6, 11, 75 96, 131–132
Shagif, Shaykh Abu Al-Ashbal Ahmad, 108
Shahani, Mohammad B., 69
Shahīd, Shāh Ismā'īl, 36
Shah, Justice Pir Muhammad Karam, 43
Shah, Sirdar Ikbal Ali, 154
Shakir, Mohammedali Habib, 11, 15, 69–70, 194, 209
Shamīm, Muhammad, 131, 132
Shaykh al-Hind, 137
Shaykh of India. See Shaykh of India
Sherif, Faruq A., 176–177
Shi'ī[sm], 14, 21, 92
group, 87
rejection of qirā'āt of Sunnīs, 160

tafsīr, 60, 135, 121
Shīrāzī, Ayatullāh Nāṣir Makārim, 130
Shirazi, Haji 'Ali, 16
Siddiqi, Abdul Hamid, 132
Siddiqi, Abdul Majeed, 17
Siddiqi, Muhammad Saeed, 184–185
Ṣiddīqī, Shamshād, 132
Siddiqui, Khalifa Abdul Majeed, 60
Siddiqui, Mohammad Abdu[l] Mujeeb, 186
Siddiqui, Peer Alauddin, 60
Siddiqui, Shamim A., 155
Sidq. See Sach
Silk al-bayān fi manāqib al-Qur'an, 184
Simple Commentary of the Holy Qur'an, A (Hamīdullāh), 41
Simple Translation of the Holy Qur'an, with Notes on Topics of Science, A (Aneesuddin), 25
"six periods of time", 74
Skreslet, Paula Youngman, 14n15, 57n78
Skreslet, Rebecca, 14n15, 57n78
Society for Promotion of Christian Knowledge, 66
soteriological pluralism, 122
Starkovsky, Nicolas A., 70
"stoning verse" of Qur'an, 160
Story of the Qur'an, The: Its History and Place in Muslim Life (Mattson), 167
Strauch, Sameh, 155
Study of al-Qur'an-ul-Karim, A (Chawla), 97
Study Quran, The (Nasr), 120, 122
Study Quran, The: A New Translation and Commentary (Nasr), 119–122
Subject Index of the Holy Qur'an (Afzalur Rahman), 184
Sublime Qur'an and Orientalism, The (Mohammad Khalifa), 166
Sublime Qur'an, The: Based on the Ḥanafi, Maliki and Shafii Schools of Law (Bakhtiar), 27
Ṣūfī, 59–61, 121
al-Qushayrī, 127
Amīr Muhammad Akram A'wān, 92
Ibn 'Ajībah, 105
Martin Lings, 150
Mevlevi Sufi, 147
Naqshabandī Sufi, 141
path in Islam, 27
Qādirī Sufi, 39
tafsīr, 118, 145
translation, 43
"Sufi Sam". See Lewis, Samuel L.
Suhrawardy, Huseyn Shaheed, 22

Sukkari, Shawki, 40
Sulaiman, Prophet, 127
Sulaymān, Muhammad, 9n13
Suluk Al-Bayan fee Manaqib Al-Quran (The Clear Path in Showing the Virtues of the Quran) (Betrice), 180
Sunnī Islam, 21, 79, 86, 92, 121
tafsīrs, 60
Sūrah Naaziat: Complete Tafseer (As-Saleh), 154
Surty, Muhammad Ibrahim, 186
Synonyms in the Ever-Glorious Qur'an (Ghali), 40

T

Ṭabāṭabā'ī, Muhammad Ḥusayn, 60, 69, 121, 168
Tablīgh, 15
Tadabbur-e-Qur'an: Pondering over the Qur'an (Islāḥī), 109–110
Tafhīm al-Qur'an (al-Mawdūdī), 6, 143, 157, 117
Tafseer-e-Kabīr, 78
Tafseer As-Sa'di: Juz 'Amma: the thirtieth part of the Qur'an = Taysir al-Karim al-Rahman fī tafsir kalam al-mannan (Al-Sa'dī), 129–130
Tafseer Ibn Katheer: Juz' 'Amma (Ibn Kathīr), 106
Tafseer Soorah al-Faatiha (Strauch), 155
Tafseer Soorah al-Hujuraat: A Commentary on the 49th Chapter of the Qur'aan (Philips), 153–154
Tafseer Soorah al-Hujuraat (Philips), 7
Tafseer Surah al-Fatihah (Sakr), 154
Tafsir-i Haqqani, 152
Tafsir-i Kabīr, 152
Tafsir-i Mazhari, 152
Tafsīr-i namūnah (Sadr-'āmelī), 130
tafsīr (exegesis or explanations of meaning of Qur'ān), 1
Tafsīr al-Jalālayn (al-Suyūṭī and al-Maḥallī), 102, 133
Tafsīr al-Kāshānī, Part 1, Sūrahs 1–18 (al-Kāshānī), 111
Tafsīr al-mīzān (Ṭabāṭabā'ī), 69
Tafsir al-Qurtubi: Classical Commentary of the Holy Qur'an (al-Qurtubi), 117
Tafsīr al-Tustarī (al-Tustarī), 156
Tafsir as-Sa'di: Methodical Interpretation of the Holy Qur'an (Al-Sa'di), 130
Tafsīr Ibn 'Abbās (al-'Abbās), 104–105
Tafsir Ibn Kathir (Ibn Kathīr), 108, 109
Tafsir Ibn Kathir (Summarized) Part 30: A Commentary of the Noble Qur'an by the Great Imam Al-Hafiz Imaduddin Abul-Fida' Ismail bin Kathir Al-Qurashi Ad-Dimashqi (Ibn Kathīr), 107
Tafsir Ishraq al-Ma'ani: Being a Quintessence of Qur'anic Commentaries (Zaheer), 139
Tafsīr of the Glorious Qur'an: Explanation and Commentary (Ibn Kathir), 105–106

tafsīrs, 75–76, 88, 90, 94–95, 154
classical, 121
of Daryabādī, Mawdūdī, Shafiʿ, and ʿUsmānī, 76
doctrine of, 102
Shīʿī, 121, 135
Tafsīr ul-Qur'an, 99
Tafsirul Qur'an bil Qur'an (Abdul Hakim Khan), 112
Tajweed for Beginners (Ishaq), 186
Tajwīd-ul-Qur'an, 186
Tajwīdī Qur'an, The: With Meanings Rendered in Early 21st Century American English (Durkee), 37
Takhlīṣ al-ibrīz fī talkhīṣ Bārīz (al-Tahtāwī), 5
Ṭalāl, Ghāzī bin Muhammad bin, 133
Talmud, 67, 98
Tanwīr al-miqbās, 104
Taʾrīkh al-rusul wa-al-mulūk (Al-Ṭabarī), 134
Tariq, Abdur Rahman, 71
Tarjumān al-Qur'an, The (Abul Kalam Azad), 93–94
Tashkhis ul Amraz (Abdul Hakim Khan), 112
Taysīr al-Karīm al-Raḥmān fī tafsīr kalām al-Mannān (Al-Saʿdī), 129
Tazkiratul Qur'an (Abdul Hakim Khan), 112
tendentious translations of Qur'ān, 13–14
Tenth-Century Document of Arabic Literary Theory and Criticism, A: The Sections on Poetry of al-Bāqillānī's I'jāz al-Qur'an (al-Bāqillānī), 179–180
Textual Sources for the Study of Islam, 109
Thanawī, Ashraf ʿAlī, 98, 131
Thematic Commentary on the Qur'an (al-Ghazālī), 173–174
Themes of the Qur'an: What Does the Qur'an Say to Us? (Sabiha Saleem), 176
Tohfa-e khawatin ("A Gift for Women") (Bulandshahrī), 96
Toorawa, Shawkat M., 37
Topuzoğlu, Tevfik Rüştü, 124–125
Torres-al Haneef, Iman, 156
Towards Understanding the Ever-Glorious Qur'an (Ghali), 40–41
Towards Understanding the Qur'an (Niazi), 152–153
Towards Understanding the Qur'an: Abridged Version of Tafhīm al-Qur'an (Mawdūdī), 118
Towards Understanding the Qur'an: English Version of Tafhīm al-Qur'an (Mawdūdī), 117
Toynbeean pammixia, 122
traditionalist translations of Qur'ān, 11–12
Translation and Commentary on the Holy Qur-an, The (Zohurul Hoque), 139
Translation of Baidawi's Commentary on the First Sura of the Koran, A (al-Bayḍāwī), 96
Translation of the Glorious Holy Qur'an, with Commentary (Jullundhri), 110
Translation of the Holy Qur'an (Muhammad Alī), 83n130

Translation of the Holy Qur'an (without Arabic Text) (Muhammad 'Alī), 85
Translation of the Holy Qur'an from the Original Arabic Text with Critical Essays, Life of Muhammad (Ghulam Sarwar), 67–69
Translations from the Qur'an (Gauhar), 143
translations of Qur'ān, 14
books and authors, 14–74
influential translations, 13
about meaning, 9–11
meanings with commentary, 75–139
modernist tendency, 10
modernist translations, 11–12
problems in, 2–4
selection of books, 4
style and, 181
tendentious translations, 13–14
traditionalist translations, 11–12
translators' mother tongues, 12
Treasure of Faith, The (Aqib Farid Qadri), 59–60
Tuḥfat al-Aḥwadhī, 109
Tuncay, Onder, 43
Turkish language, 6
Turkmen, Guner, 43
Turner, Colin, 28–29
Tuttle, Charles E., 62
Twilight in Delhi (Ahmed Ali), 22

U

ul-Matabi', Anvar, 45
ulamā, 6, 9n13, 21, 72, 116–117
Ulūm al-Qur'an: An Introduction to the Sciences of the Qur'an (Von Denffer), 163
Ulūm al-Qur'an (Uthmānī), 163
Umar, Shaykh Sa'd al-Sayyid, 115
Ünal, Ali, 135–136, 194
Understanding the Glorious Qur'an: Text, Translation and Commentary: Part 30 with Surah al Fātiḥah, 138
Understanding the Islamic Scripture: A Study of Selected Passages from the Qur'an (Mir), 150
Understanding the Qur'an: A Contemporary Approach (Mahmoud), 160–161
Understanding the Qur'an: Themes and Style (Abdel Haleem), 169
Unique Exegesis of the Thirtieth Part of the Holy Qur'an, The (Al-Bani), 141
United Submitters International, 49
Universal Message Interpreted from the Holy Qur'an, A (Barto), 28
Urdu, 7
Ushama, Thameem, 162–163

Usmani, Muhammad Taqi, 12, 75, 131, 136, 163
Usmani, Shabbir Ahmad, 132, 136–138
Usool at-Tafseer: The Methodology of Qur'aanic Explanation (Philips), 161
uṣūl al-tafsīr (principles followed in explaining meaning of Qur'ān), 1, 168
Uthmānī, Muhammad Taqī. See Usmani, Muhammad Taqi
Uthmānī, Shabbīr Aḥmad. See Usmani, Shabbir Ahmad
Uzunoğlu, Nureddin, 124–125, 210

V

Vaid, Mubeen, 120n177, 122
Variant Readings of the Qur'an: A Critical Study of Their Historical and Linguistic Origins (Al-Imam), 166
vernacularization, 6–7, 96
Verse of Light (Āyah al-Nūr), 150
Verses (Bilgrami), 31
Vocabulary of the Holy Qurani (al-Nadwi), 183
Von Denffer, Ahmad, 159, 161, 163
von Grunebaum, G. E., 180

W

wa-ḍribūhunna, 17, 32
wa-ḍribū lahunna, 17
"Wahabi" leadership in Islam, 61
Wajdī, Muhammad Farīd, 115
Waley, Muhammad Isa, 133
Waliyullah [al-Dihlawī], Shah, 163–165
Warsh 'an Nāfi', 30, 174
Watt, W. Montgomery, 67
Way to the Qur'an, The (Murad), 161
Weiss, Leopold. See Asad, Muhammad
Welch, Alford T., 96, 143
What Is in the Qur'an? Message of the Qur'an in Simple English (Kidwai), 51
Wherry, Rev. Elwood Morris, 67
Who Is Who in the Holy Qur'an (Qur'anic Names and Symbols) (Muhammad Saeed Siddiqi), 184–185
Wisdom of the Koran (Babcock), 141
Wisdom of the Qur'an, Set Forth in Selected Verses Conveying the Moral, Religious, and Social Philosophy of Islam, The (Muhtar-Katırcıoğlu), 151
Wise Qur'an, The: A New Translation (Busool), 31
Wolfe, Michael, 147
Wolf, Virginia, 22
Wonderful Koran, The: A New English Translation (Salahuddin), 65
Word For Word Meaning of the Qur'an, A (Muhammad Mohar Ali), 23
Words of Muhammad, The (Khaleel), 111

World Assembly of Muslim Youth (WAMY), 81, 129, 161
World Association of Muslim Youth. See World Assembly of Muslim Youth (WAMY)
World Organization for Islamic Services (WOFIS), 135

Y

yā ayyuhā alladhīna āmanū, 92
Ya'jūj, 55, 84
Yā Sīn, 150
Yılmaz, Hakkı, 72
Yin, Han Su, 22
yufsidu fīhā, 33
Yüksel, Edip, 72
Yüksel, Edip, 72–73
Yusuf Ali, M., 38
Yusuf, Hamza, 120
Yusuf, Salahuddin, 138

Z

Zād al-tālibīn, 96–97
Zaheer, Syed Iqbal, 139
Zakaria, Rafiq, 157
Zarabozo, Jamaal al-Dīn M., 165
Zayid, Mahmud Y., 35, 38–39
Zidan, Ahmad Abdelmoniem A., 73–74, 194–195, 210
Zidan, Dina Al Zahraa, 73, 194–195, 210
Zohurul Hoque, 139
Zwemer, Samuel M., 17